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**(THE TRUTH ABOUT THE CONTACTS
BETWEEN THE HIERARCHY OF THE
UNIATE CHURCH AND THE NAZI
AGGRESSORS)**

UKRAINA SOCIETY

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Foreword



For nearly four years, a horrible battle was waged on our soil against the Nazis. On the results of this struggle, a struggle hitherto unknown in history, rested the fate of the Soviet people, the fate of nations. Under the leadership of the Communist Party, under the immortal banner of great Lenin, Soviet soldiers routed the Nazi war machine and brought long-awaited freedom to the nations of Europe. Representatives of all the peoples of the Soviet Union courageously battled with the aggressor. Shoulder to shoulder with Russians, Byelorussians and Uzbeks, heroically fought the sons of the Ukraine. 2,069 Ukrainian soldiers became Heroes of the Soviet Union.

Today, thanking the faithfulness and valor of Ukrainian soldiers and their comrades-in-arms from other Soviet republics, honoring the memory of those who perished, we remember those grim words born in the harsh battles against the fierce enemy: "We shall not forget; we shall not forgive!" As they were addressed to the Nazi executioners, so were these words addressed to the traitors of our people.

Ukrainian bourgeois nationalists and their spiritual advisors from the reactionary upper echelons of the Uniate (Greek Catholic) Church forever branded themselves by their shameful service to the Nazi occupiers. Modern bourgeois nationalist and Uniate ringleaders stubbornly insist that they never had anything to do with the Nazis, that they served neither in the *Wehrmacht* nor in the Nazi-created "committees" and "administrations." Beyond this, foreign OUN (Organization of Ukrainian Nationalists) and clerical publications write that the nationalists and Uniates were allegedly deeply concerned about the "cause of the Ukrainian nation" during the harsh period of Naziism, and even "fought Naziism."

Such declarations are made, first of all, by clerical and nationalist leaders who carry personal responsibility for their active service to the occupiers. This is especially true of the Archbishop of the Ukrainian Catholic Church (Ukr. CC) abroad, Cardinal Joseph Slipij; one-time commander of an SS Division regiment, *Sturmbanfuhrer* Ye. Pobihushchy (a.k.a. Ren); former chaplain of the bloody Nazi *Nachtigall* Battalion, I. Hrynyokh; former functionary of the so-called Ukrainian Central Committee (UCC, created by the war criminal Hans Frank), V. Kubyovych; and other Hitlerites who wear today tuxedos and holy robes, having found refuge in the West.

Especially trying to rehabilitate itself in the eyes of foreign Ukrainians is the hierarchy of the Ukrainian Catholic Church: Cardinal Joseph Slipij, I. Hrynyokh, and other Uniate theologians. Together with the OUNites, they are mak-

ing attempts to falsify the nature of the relations of the Uniate Church with the Nazi invaders, are trying to rewrite history to portray themselves in the role of "defenders" of the inhabitants of Galicia.

But truth cannot be hidden. Convincing historical facts, live participants of those events, hundreds and thousands of incontestable archival documents, many of which come from the pens of these same Uniates, objectively bring to light the close ties between the Uniate top echelons and the Nazis, uncover the perfidity of the Uniate hierarchy during WW II.

Recognizing the true fascist face of the bourgeois nationalists and the Uniate chieftains, an ever increasing number of people of good will amongst the Ukrainian emigration are turning away from these incorrigible enemies of peace and progress. These emigrants are sincerely glad to witness the economic and cultural achievements of the Ukrainian people in the solid family of the fraternal Soviet nations.

"Close to three million emigrants from the Ukraine live beyond her borders," said Volodymyr Shcherbitsky, member of the Politbureau of the Central Committee of the Communist Party of the Soviet Union, First Secretary of the CC of the CP of the Ukraine, at a ceremonial meeting of the CPU CC and the Ukr. SSR Supreme Soviet, held in honor of the 60th anniversary of the proclamation of Soviet power in the Ukraine. "Most of them follow the Republic's progress with keen attention and display openly friendly attitude toward each of its successes.

"Before Soviet power was established, many of them were forced to leave their native land

in search of bread and a better fate across the ocean. They, their children and their grandchildren visit the Soviet Union and our Republic. They convey to all peoples the truth about the world's first socialist country and further the development of relations of friendship and co-operation between the USSR and the countries of residence of the Ukrainian working emigration." *

This booklet is not meant to criticize Uniate teaching or religious dogma. Religious beliefs are the personal affairs of each citizen. Marxist-Leninist parties have always acknowledged the right of people to religious freedom, and behave tolerantly toward the acts of those who serve in religious orders, as long as their acts are directed toward the fulfillment of the religious needs of believers.

In accordance with existing legislation, the Soviet State guarantees the equality of all citizens before the law regardless of background, social and property status; racial and national origin, sex, education, language, creed and other circumstances. This approach is expressed in Article 52 of the new Constitution of the USSR which states in particular: "Citizens of the USSR are guaranteed freedom of conscience, that is, the right to profess or not to profess any religion, and to conduct religious worship or atheistic propaganda. Incitement of hostility or hatred on religious grounds is prohibited."

This author will not discuss the religious

* vide *Radyanska Ukraina* (Soviet Ukraine) newspaper; Dec. 27, 1977.

affairs of the Greek Catholic Church but the political intriguing of a handful of Uniate leaders from the Church of St. George, which has nothing to do with religion. In addition, this author will expose their treason of the interests of the Ukrainian people and their shameful service to Naziism, condemned by humanity.

And now may the facts and documents speak for themselves.



Uniate Clergy and the Nazis:

Birds of a Feather

The contacts of the St. George hierarchy with Nazi Germany have their own history. For a long time, the Uniate Church played the role of the advanced outpost of the Vatican in the East. In a united front with the Ukrainian bourgeois nationalists, the St. George reverend fathers greeted Hitler's coming to power, tying to him their hopes for the dreamed of "downfall" of Bolshevism and the extension of Uniate rule to Soviet territory.

Financed by the Uniates, the clerical-nationalist organizations *Ukrainian Catholic Union* and *Catholic Action*, also the newspapers and magazines *Meta* (Goal), *Dzvony* (Bells), and *Nyva* (Sown Field) loudly proclaimed in the 1930s the "God-sanctioned mission" of the Nazis. Openly pro-fascist was Lviv-based *Christ Our Strength* which glorified Hitler and Mussolini in every issue.

Along with the general line of supporting Naziism, the "worthy" of the Uniate Church and, first and foremost, the great landowning magnate, Metropolitan Count Andrew Shepty-

tsky, chose a course of all-round support for the homegrown Nazis of the Organization of Ukrainian Nationalists (OUN). A single, class, social base united the Uniates and the nationalists — fear of revolution and the establishment of Soviet power in the Western Ukraine. The Uniate clergy had great influence on the formation of OUN ideology. Many of the higher-ups of this organization came from clerical families and were raised in a spirit of love and devotion for Andrew Sheptytsky. A. Melnyk, an OUN functionary, was an administrator of Sheptytsky's estates, and S. Bandera was the son of a Uniate parish priest from Dolyna District. The closest advisor to Cardinal Slipij, now the boss of the so-called Ukrainian Supreme Liberation Council, was I. Hrynyokh, formerly a parish priest in the city of Halych. S. Lenkavsky, one of the "ideologues" of Ukrainian bourgeois nationalism, is the son of a Uniate clergyman from near the city of Stanislav.

It is not surprising, therefore, that Sheptytsky and the Uniate bishops trusted the OUN bosses, always regarded them as "their own people." They hoped, and with reason, that, with the help of the OUN clique, even at the price of mass destruction of millions of the working masses, it would be possible to hold back "godless" communism. On April 17, 1932, St. George's organ, *Meta*, proclaimed that "Ukrainian nationalism must be prepared for all forms of struggle against communism, not excluding mass physical extermination, even if need be at the cost of millions of human lives." The Metropolitan was actively preparing his nationalist flock for "war against the Commune."

Having an important influence on the OUN leadership, he consistently followed his course of bringing them closer to Naziism, openly encouraging cooperation with the fascist regime.

Also thanks to the "counsel" of Sheptytsky, the nationalist bigwigs signed a secret agreement in July of 1936, in Warsaw, with representatives of Nazi Germany and the governments of Poland and Hungary. In return for the expected "liberation" of the Ukraine and the reestablishment there of the capitalist order, these nationalist traitors promised the future Nazi occupiers a fifty-year protectorate over the country.

"How deeply one must hate one's own people," read the indignant comment of the Central Committee of the Communist Party of the Western Ukraine on this base conspiracy, "...to what kind of abyss of villainy and bare cynicism must one sink in treason of his people's vital interests so that, in service to the most inveterate enemy of our nation — Hitler and his bloodthirsty gang — one would bait one part of the Ukrainian people against the other, would endeavor to destroy the already established national state across the Zbruch River, would call to the Ukraine — not for the first time — invading foreign regiments, hoping to drown in blood the hard-won national freedom and great social achievements of our brothers across the Zbruch, would once again 'crucify the Ukraine' with the hands of Hitler and the Polish gentry-magnates."

The Berlin-based OUN HQ kept Sheptytsky regularly informed about the state of affairs within the organization's leadership. The Prince of the

Church encouraged Konovalts and, later, Melnyk, who became head of the OUN in 1938, to strengthen cooperation with the Nazis.

Quoted below is Petro Verhun, an apostolic visitor to the Uniate parishes in Germany (1936-1943), an SD secret agent:

"The leadership of the Greek Catholic Church was closely in touch with the OUN before the beginning of the war and thus actively operated against the Soviet Union. While in Berlin, I was instructed by A. Sheptytsky to maintain contact with Ye. Konovalts. More than once I visited his place and met with him in church.... I informed Sheptytsky in detail about the situation in the organization. I advised the Metropolitan that the OUN leaders were in the service of German intelligence and, on its instructions, were directing the activities of the Ukrainian nationalists in the interests of Germany. I knew that Sheptytsky had approved of the contacts between the nationalists and German agencies."

On June 22, 1941, Nazi Germany treacherously invaded the Soviet Union. The Great Patriotic War of the Soviet people against the fascist aggressors began. From the first day of the war, the western regions of the Ukraine were severely bombed. During one such raid on Lviv on that same day, many residential buildings were destroyed and many peaceful citizens were killed, including the well-known Ukrainian writers Stepan Tudor and Olexander Havrylyuk.

Western Ukrainian soil became the arena of bitter struggles. Border troops, engaged in an uneven battle with numerically superior hostile forces, displayed unheard-of courage and hero-

ism. The working masses proved a great help in holding back the Nazi onslaught. For thirteen days and nights, a small detachment valiantly fought the Hitlerites in the border village of Skomorokhy, Sokal District. The defenders resisted the Nazis to the last man and died the death of heroes.

The Communist Party was the organizer and leader of the battle against the Nazi German hordes. In Przemyśl, on the Soviet border, a small border guard force bravely engaged two enemy regiments from the first hours of the war. The city residents came to the aid of the soldiers. Led by P. Orlenko, First Secretary of the Przemyśl City Party Committee, a People's Volunteer Corps was formed of workers from the railroad center and other city establishments — 187 men in all. For four long days and nights, Soviet soldiers and the People's Volunteer Corps beat off the fierce Nazi attacks and only on June 27 were forced to retreat.

Answering the call of the Communist Party, thousands of workers from the western regions of the Ukrainian SSR enlisted into the Red Army. On the first day of the war, Komsomol members and youth from Khotyn (Chernivtsi Region) came to the City Komsomol Committee with enlistment applications in which they expressed their ardent wish to fight the Nazis. In the June 24, 1941, issue of the newspaper *Radyanske Zhittya* (Soviet Life), Komsomol member Hrihoriy Kavkovsky wrote: "I want to voluntarily enlist in the Red Army and help beat back the enemy invasion. We shall surrender our happiness to no one."

One of the many applications addressed by volunteers to the Military Commissariat — as Soviet draft boards are called — of Halych (Stanislav Region) read: “At a time when the enemy is threatening our Homeland, I cannot sit at home. I want to be there where the heroic Red Army is battling the Nazi bandits.” The first volunteers were communists and Komsomol members. In Lviv Region, not waiting to be called up, some eighty per cent of the Region’s Party organization’s members joined the ranks of the Soviet Army.

Famous scholars, writers and public figures addressed appeals to the working people of the western regions of the Ukraine to rise up in sacred war against the Nazis. On June 27, 1941, the famous Ukrainian writer Petro Kozlanyuk wrote in the newspaper *Vilna Ukraina* (Free Ukraine): “The Soviet Union is a country having traditions of heroic sons and daughters who not only once have routed an enemy. All our Soviet people know what freedom is like. They are able to defend it and they have what to defend. Vain are the invaders’ dreams of conquering even one patch of Soviet soil.

“Vain are the dreams of those fierce enemies of the Ukrainian people, of the bourgeois nationalists, those ignoble sellouts to German fascism. In the patriotic war against the blood-thirsty aggressors, the entire Soviet nation has united into one courageous force. If Ukrainian bourgeois nationalists think to curry favor with Hitler through solitary shots into the shoulders of our warriors, then let them know that the people’s wrath is great and merciless.”

Despite a numerical advantage in armed forces, especially in matériel and tanks, the aggressor failed to draw Soviet divisions into a pocket in Lviv and Precarpathian regions. The Soviet Information Bureau reported fierce and bloody battles on June 24-25 in the vicinity of the city of Brody. As a result of these battles, the enemy's mechanized formations sustained heavy losses.

The Red Army heroically defended each kilometer of Soviet soil. The balance of forces, however, was uneven at that early stage of the war. Preserving their potentials for future blows at the enemy, Soviet units retreated eastward under pressure from the then superior *Wehrmacht*. The Nazis entered Drohobych, Stanislaw, Lutsk, Ternopil, Lviv....

And still, the *blitzkrieg* on which the Nazis counted so much was not destined to be. The staunchness and courage of the Soviet people frustrated the plans of the *Wehrmacht* command. From the banks of the Black to the Barents seas, battles of unprecedented cruelty unfolded over vast expanses of territory. And everywhere the Red Army delayed and exhausted the enemy.

There was, however, one group of people which had long expected the Nazi "liberators." Maintaining secret contacts with the Cracow center of the OUN and the Vatican, Uniate "apostles" knew beforehand of Nazi Germany's preparations for war against the USSR. This they anxiously awaited. Bishop Czarniecki, one of the closest partisans of Sheptytsky and Slipij, was quoted as saying that St. George closely followed the situation on the Soviet border. He wrote: "The top echelon of the Greek Catholic

Church became aware of the German preparations to invade the USSR early in 1941. This information was received from clergymen who had parishes on the Soviet-German border along the San River. At that time, these clergymen came to Lviv and reported that on the other side of the border the Germans had brought up troops and were conducting definite military preparations with them. The leaders of our Church were simply enchanted to receive the news of Nazi Germany's preparations to invade the USSR. We all were, because we expected that Germany would free us from Soviet power and would help return advantages and privileges to the Church. It was for this reason that the Uniate clergy impatiently awaited the arrival of the *Wehrmacht* on our soil."

On June 30, 1941, when Lviv was captured by the Nazis, Metropolitan Sheptytsky personally blessed the German Army and the bandits from the SS *Nachtigall* Battalion in their "battle against the Commune." He addressed both clergy and worshippers with two pastoral letters in which he completely revealed the openly pro-Nazi course of the Uniate leadership, its faithful service to Hitler. On July 5, Sheptytsky pronounced his "pastoral word." Later, it appeared in print and read in particular: "By the will of Almighty and All Gracious God, a new epoch is beginning in the life of our Motherland. We are happy to greet the victorious German Army which has already occupied almost the whole of the country.... In order to thank the Lord Almighty for all which He has given, and to beg of Him for Him to bestow us with His Favors for the future, every priest, on the nearest

Sunday to receiving this word, shall conduct Thanksgiving Mass, and with the hymn *We Praise Thee, O God*, shall deliver an everlasting prayer for the victorious German Army and the Ukrainian People. Delivered in Lviv, July 5, 1941. Andrew the Metropolitan." (Signed with his own hand — K.D.)

Already during the first days of the Nazi occupation, the bourgeois nationalist leadership and Uniate hierarchy gathered in Lviv to hold "counsel of top representatives of the citizenry." Present as the personal spokesmen of the Metropolitan were Joseph Slipij, Yu. Dzerovich and A. Kashtanyuk. Taking the floor, Joseph Slipij greeted the nationalist higher-ups and urged them to "give the most widespread and business-like assistance possible to the German Army." J. Slipij, K. Levitsky, K. Pankivsky, O. Barvinsky and a few other collaborators signed an Appeal which noted:

"After the discussion, the following resolution was unanimously endorsed: 'The representatives of the Ukrainian citizenry of Lviv.... gathered this 6th day of July, 1941, to greet the victorious German forces under the leadership of the invincible Adolf Hitler...!'"

On Sunday, July 6, from the early morning the bells of Lviv's churches began ringing. They informed the faithful that a "Bishop's Divine Service of Thanksgiving" would be conducted at the Church of St. George. Parading in the robes of bishops, the spiritual pharisees in full voice sang *Mnohaya Lita* ("Many Years" — an Orthodox hymn) to the "victorious German Army and its Fuhrer" and wished damnation on "godless Bolshevism." With shouts of *Hosan-*

na! they hailed the haughty Nazi generals and officers who had attended the ceremony to witness another manifestation of faith in the Third Reich.

But this was not enough for the Uniates. On July 10, they organized yet another "Divine Thanksgiving Service" to Hitler and his "Glorious Host" in the Cathedral of the Saviour. The service was conducted by Joseph Slipij, assisted by bishops Czarniecki and Budka.

Among those blessing the Nazis were the Bishop of Stanislav, H. Khomyshyn, and Yo. Kotsylovsky, Bishop of Przemyśl, as well as other Uniate clergymen. With the church bells tolling all over Galicia, the Uniates sent their felicitations to Adolf Hitler. Together with the bourgeois nationalists, they adopted "memoranda" and "communications" lauding their faithfulness to Nazi Germany, choking with praise for the invaders. In Uniate churches, "holy fathers" sang *Alleluia* to Hitler and his "Glorious Host."

And this at a time when the Nazis were committing hair-raising atrocities against Soviet people in every city and village in the Western Ukraine. Quoted below are only a few of the horrifying examples of the Nazi debauch in Lviv. Within only the first week of the city's Nazi occupation, the thugs from the formidable *Nachtigall* Battalion tortured and slaughtered over five thousand old men, women and children. Ivan Bryl, a worker at Lviv's Beer Factory, recalls:

"My wife and I were going to visit our old father. All of a sudden, three trucks screeched to a stop in front of a three-storied building. Win-

dows were quickly shut at the sound. Everything went quiet. We hid in the doorway of a print shop. Gestapo men, quite a few of them, got off the trucks and trained their submachine guns at the windows of the buildings. Some of them went upstairs. Soon shots could be heard from those buildings they had entered. Windows fell to the pavement. Glass was scattered everywhere. Through a dark hole poked a head, such a fair, fair head. Miraculously it hung there for a moment, until, shoved outside with a powerful thrust, the delicate body hit the pavement without a shriek from her lips. And then again — and again — and again. They murderously hurled seven children through the window.”

Theodore Sulym, resident of Lviv, was also witness to the atrocities of the Nazi beasts and their servants from the *Nachtigall* Battalion. Formerly an inmate of the Auschwitz death camp (identification No. 155027), he related the following:

“Already on the first day of the occupation of Lviv by the Nazis, the city felt the New Order: shootings, massacres, gallows.... There was not a street left without dead bodies scattered. Many Soviet citizens were hanged from the balconies of buildings. Killing the intelligentsia was top priority for the Nazis: they shot engineers, doctors, lawyers, school and university teachers and students. By way of example, the Nazis hanged twelve intellectuals from the balcony of the Opera House of Lviv. One of the martyrs was a friend of mine, Serhiy Hlibovytsky, a student from Kolomiya.

“I also witnessed the following event. During the day of June 30, 1941, a Nazi with his sleeves

rolled up and armed to the teeth, beat to delirium an old man on Copernicus St. near the Citadel. The old man staggered to the ground, covered with blood. The Nazi then finished him off. Such scenes were repeated every day, on every street. I witnessed a horrible scene on Na Baikakh St. (currently Kiev St.): a Nazi officer dragged a small child from its mother's arms. He grabbed the child by the feet, and with all his might smashed the child's head against the wall of a building. I shall never forget that wall, covered with the baby's blood!"

During the trial of T. Oberlender, which took place in East Germany, at the country's Supreme Court, it was established that the Nazis had assembled a large group of Lviv residents on June 30, assisted by bandits from the *Nachtigall* Battalion. They had brought the victims to Copernicus St., some eight hundred persons in all. The Nazis drove their victims in the direction of what is currently Myra (Peace) St. The crowd had included old people, women and children. "The escort, detached from *Nachtigall*," the Supreme Court of the German Democratic Republic would later state, "shot indiscriminately into the crowd, the thugs were slaughtering the wounded with their rifle butts and the heels of their boots."

"Having captured Lviv," wrote teacher A. Kovalska, "the Nazis began to drive into the movie theaters and clubs the arrested trade-union activists, also merited Soviet workers and their families, plus a number of employees of different public organizations. In the *Europa* movie house, some five hundred persons were forced to gather by the Nazis. A German officer stepped

out to demand that each of those held prisoner therein write the names of all those who were actively involved in public life during Soviet times. Out of the five hundred or so captives only six cowards complied with the Nazi order. The rest maintained contemptuous silence. The Nazis then proceeded to grab each fifth person and drive him out to be shot in the nearest courtyard."

Artist Yulian Styk, a master of bright lively landscapes which recreate the beauty of the Carpathian Mountains, was saved from death totally by accident. He told about the inhuman cruelties inflicted on famous Lviv celebrities by the Hitlerite executioners, on the writers Oleksa Desnyak and Halyna Hurska, on the critic Ostap Ortvin, and on others. Having gone through the horrors of Dachau (where he was branded with number 80243), artist Styk miraculously remained alive. "I arose from the dead," wrote Yu. Styk to a progressive American newspaper. "The Nazis tried to poison our souls, to kill our human dignity. But unbreakable faith in salvation lived amongst us, sustained the flame of life."

The invaders and their hangers-on from the Banderite OUN carried out horrible murders and banditry throughout the Western Ukraine. A group of OUNites, headed by their leader, Kholodny, entered the quiet village of Yastrubychi, Radekhiv District, on the first day of the occupation. Gathering a group of kulaks and nationalists, Kholodny addressed them. "The Fuhrer of Great Germany, Adolf Hitler, has come to aid us," he said. On behalf of the leadership of the OUN, I want to remind you of

some points from the Instructions of the Central Leadership of June of this year. Among other things, it says: 'Our rule must be fearsome, our Ally (the Nazis — K.D.) should see our organizational talents and be fully certain of the assistance he can derive from our activities.'

So that the Nazis could clearly see the "talents" of the Banderites, Kholodny appointed a *starosta* (village elder), a commandant, and a police investigator who, having obtained the blessing of Matias, the local Uniate parish priest, ran to the houses of village activists and Komsomol members. They arrested Semen Pavliv, secretary of the local Komsomol organization, village blacksmith Karpo Holub, and young Komsomol members Stepan Bashuk, Omelyan Zhukevych, Vasyl Horpenyuk, Ivan Chyzh, Hrihoriy Muzychka, Petro Oliynyk, and Ivan Kruk. They led them all to the courtyard of the parish house and threw them into the cellar belonging to the clergyman Matias. After a few days of inhuman tortures, the Banderites killed them in a beastly manner.

In the Nazi-occupied village of Zolota Sloboda, Berezhany District, a gang of nationalists gathered in the former manor house. Seated at the head of the table was Petro Hutsal. He maintained an air of dignified importance. Others present included Hilariy Mandziy, Olexiy Paliy, Myron Kynal, Hnat Ivaskiv, Stefan Hadach, Hilariy Tkach, and Volodymyr Papuha. The bandits held counsel to plan another act of bloody violence against their countrymen. They drew up a list of future victims. (In 1944, Petro Hutsal fled with the Nazis, fearing his people's wrath. He was recently reported to live in the

USA. Hutsal was followed in his flight by his henchmen, their hands soiled with the blood of their countrymen. Myron Kynal lives in Hamilton, Canada, and Hnat Ivaskiv and Volodymyr Papuha live in New York.

One horrible June night in 1941, the murderers set forth through the village. Rifle butts knocked on doors, gunshots, aimed at women and children echoed. Petro Hutsal and his thugs murdered their poor fellow villagers who, in the spring of 1941, organized themselves into an agricultural artel (collective) to work the land in common. That one night, Hutsal and his underlings butchered over fifty people, among them Stefan Holovaty and his wife, Stefan Krushelnysky with his wife and two children, eighteen-year-old youths Yaroslav Mandziy and Mikhailo Vozny. Also murdered were Ivan Zavodivsky, his wife and six young children, the ten-year-old son of Hanna Baran, and many others.

A leaflet put out by the underground "Liberation of the Homeland" organization tells about the beastly OUN atrocities against retreating Red Armymen and workers of the Party-State apparatus. "As the Red Army was retreating, OUN-organized gangs shot at soldiers' columns in the streets of Lviv. They shot at them from the windows of apartments and staircases. They killed Soviet citizens for the sole reason that they were Soviet people. In the city of Bibrka alone, the nationalists killed forty-nine Soviet civilians who were leaving (being evacuated from — K.D.) Lviv. The same was done in Sokal and Zolochiv districts and in the outskirts of Zbarazh. In the village of Dusaniv in Peremysh-

lyany District, the kulaks caught some Red Armymen, disarmed them, and cruelly tortured them, cutting their bodies to shreds. Such monstrous and bloody deeds were perpetrated in both towns and villages, organized by the bourgeois nationalists led by some of the clergy."

On June 30, 1941, the 6th SS *Einsatzkommando* led by *Standartenfuhrer* Erkhard Krieger, entered the small Western Ukrainian town of Dobromyl, Lviv Region. This unit drove the city residents to the market square. In order to frighten the inhabitants, Krieger selected some ninety men from the crowd and ordered their



Uniate shepherds conduct a "Solemn Divine Service" in honor of the *Wehrmacht*. Seated on the left is Otto Wechter, Governor of the District of Galicia.

execution. The innocent victims were then taken to a salt mine outside the city and shot there. The SS thugs threw the dead and wounded down the eighty meter deep mine shaft.

And at this time, the Bishop of Przemyśl, Kotsylovsky and the abbot of the Dobromyl Monastery, M. Rozumiyko, organized a sumptuous banquet for ten high-ranking officers of the *Wehrmacht* and newly Nazi-appointed administrators, *landwirte* and other officials. Speaking at the banquet, the Bishop expressed his "sincere admiration for the quick victories of the German Army over the Bolsheviks." After Kotsylovsky, Abbot Rozumiyko addressed the Nazi officers as "welcome guests of the monastery" and thanked them for the "timely liberation." Invited by Rozumiyko, the Uniate clergy and monks present sang *Mnohaya Lita* ("Many Years") to Hitler. *Landkomissar* Werges of Dobromyl thanked the hosts for a "pleasant meeting and worthy welcome."

In Stanislav Region, Bishop Hrihoriy Khomyshyn spared no effort either in singing glory to Hitler and his *gauleiters*. According to the Banderite newspaper *Samostiyna Ukraina* (Independent Ukraine), on July 12, 1941, Khomyshyn and his suffragan, Bishop Johan Lyatyshevsky, assisted by a large group of Uniate ministers, conducted a pompous "open-air Archpriest's Divine Service" in honor of the "Army of Liberators." One could continue to enumerate the grovelling public worship, services and "holy academies" which the Uniate reactionaries organized in praise of Hitler and the invading armies.

At that time, the Nazis established a horrible

colonial regime in the occupied regions of the Ukraine. Paying no mind to the servility of their bourgeois nationalist hacks and the loud *Alleluyas* of their highly consecrated lackeys, the rulers of the Third Reich did not intend to recognize an independent Ukraine, not even as a formally autonomous area or protectorate. The Nazis aspired to enslave the peoples of the Soviet Union, to steal industrial and agricultural production, cultural and historic treasures. Specially trained Nazi colonizers were assigned key positions in local bodies of power in the Ukraine: *stadthauptmans*, *kreisshauptmans*, *landwirts*, heads of punitive services, etc.

Endeavoring to turn the Ukraine into a servile colony of the Third Reich and not to allow the unity of the Ukrainian people, the Nazis divided the Republic into a number of sections. They gave Transcarpathia to Hungary and Bukovina to Rumania. Rovno and Volyn regions and part of the central territory were included into the so-called *Reichskommissariat* of the Ukraine. The eastern regions were made into a zone under military command. The southern lands and Odessa were placed under the Rumanian occupational administration. By special decision of Rosenberg (he had been appointed by Hitler as head of the Reich's Ministry for the Occupied Eastern Territories — Ed.), the population was strictly forbidden to move from one part of the Ukraine to another.

The Nazis covered the Western Ukrainian lands with a dense network of concentration camps. These were established in Rovno, Lutsk, Chernivtsi, Dubno, Kremenets, Zdolbuniv, Rava-

Ruska, Kostopil and many other towns and villages. To maintain the colonial regime, a complex network of punitive police organs was set up: SD, Gestapo, gendarmeries, police and all kinds of *sonderkommandos* which arrested and executed Soviet patriots without trial.

From the first days of the occupation, Metropolitan Sheptytsky placed his palace at the disposal of German military intelligence. On its premises resided Captain Professor Hans Koch of the 2nd Department of the *Abwehr*, and Lieutenant Colonel Ernst zu Eikern, head of *Abwehrkommando 202* — a special surveillance body. Interesting information about Sheptytsky's involvement in German military intelligence was divulged by former Nazi Colonel Ervin Schtolze. Before the war, the latter directed the work of Nazi-recruited agents from amongst Ukrainian bourgeois nationalists. "Some time during the German occupation of the Ukraine, an officer of the Lviv-based *Abwehr*-2 Department, Captain Professor Koch," stated E. Schtolze, "informed me that he was cooperating with Metropolitan Sheptytsky for intelligence purposes. I conveyed the news to Admiral Canaris and he personally came for a meeting with Sheptytsky. The meeting was organized by Koch."

During the discussion in the Metropolitan's palace in the spring of 1942, Sheptytsky informed the admiral in detail about the situation in the Ukraine. He told him that the clergy were sending an increasing number of reports on the strengthening partisan and underground activity of Soviet patriots. He also offered his own suggestions concerning the effective involvement

of the bourgeois nationalists in the struggle against the Soviet state.

Sheptytsky maintained personal contacts with the Nazi security service (SD), too. In particular, with *Hauptsturmführer* Herbert Knohr, head of the Department for Church Affairs, SD, in Lviv (in a letter to P. Verhun, dated February 17, 1943, the Metropolitan characterized Knohr as "an intelligent man and quite well-wishing, so far as we are concerned."). Knohr discussed with Sheptytsky the possibility of the Uniate clergy helping the occupiers extract the high war taxes from Galician peasants and procure so-called contingents there. The result of Knohr's counsel with the Metropolitan was that Sheptytsky sent a message to the clergy and believers in which he asserted the necessity of comprehensive aid for the fascist invaders.

In July 1941, Sheptytsky issued what was called an "Epistle to the Clergy Concerning the Organization of the Parish and Citizenry" in which he impudently tossed out the pharisee thesis "about non-interference of the Church in worldly affairs." The Rev. Andrew ordered his "holy fathers" to take upon themselves in their parishes the full weight of local power and to directly involve themselves with questions of economic life. He further instructed his subordinate shepherds to keep a sharp eye on those who had "honestly served the Bolsheviks."

Making clear how far the Uniate clergy should reach into exclusively political and administrative spheres, Sheptytsky wrote: "Where yet a community has not elected its Council or appointed a militia force, it is necessary to

organize elections to the Council, elect a village magistrate, councillors and a militia chief. If it is impossible to hold elections.... the clergyman should on his own authority appoint a magistrate, councillors and a militia chief, reminding them of the indispensability of service to the German military and, with time, to civil power." He notified the reverend fathers that each of them "must have ready the flag of the German Army on which must be embroidered the swastika on a white background." The Metropolitan proposed hanging such flags "from the parish house."

In his "Appeal of Metropolitan Andrew to the Tillers," Sheptytsky urged believers to "dedicated and most correct labor on their own agricultural units, for on that depends their own future livelihood, payment of all expenditures, the building of the economy, and also aid to the German Army through the sale of agricultural products to what are called collection points. It is an obvious thing that we must help the German Army as much as possible, because it is to this Army that we owe our liberation from Bolshevik servitude." (from *Ukrainski Shchodenni Visti* (Ukrainian Daily News), July 27, 1941.)

The powerful of the Uniate Church took pleasure in the drive of the *Wehrmacht* to the east, praying for "further successes" for Hitler whom they acknowledged as their "Godsent" leader. This thesis was especially emphasized in Sheptytsky's personal message to Hitler on the occasion of the occupation of Kiev. This document is quoted below.

*"His Excellency the Fuhrer
of the Great German Empire,
Adolf Hitler.
Reichschancellory, Berlin.*

"Your Excellency,

"As head of the Ukrainian Greek Catholic Church I send Your Excellency my heartfelt congratulations on the occasion of the occupation of the capital of the Ukraine, the golden domed city on the Dnieper — Kiev!... We see in you the invincible leader of the insuperable and glorious German Army. The cause of the destruction and eradication of Bolshevism which you as Fuhrer of the Great German Reich took as the goal of this campaign assures Your Excellency the gratitude of all the Christian world. The Ukrainian Greek Catholic Church knows the historic meaning of the mighty progress of the German Nation under your guidance.... I shall pray to God for Him to bless the victory which shall be the guarantee of enduring peace for Your Excellency, the German Army and the German Nation.

*"With Exceptional Reverence,
Count Andrew Sheptytsky, Metropolitan."*

The remarkable thing about this message is that, while praying God for victory for the Fuhrer, Count Andrew doesn't say a word about a "United and Independent Ukraine," the creation of which the OUN-Uniate clique had not long before associated with "future victories of the *Wehrmacht*."

Congratulating Hitler, proclaiming to him "the gratitude of all the Christian world," the Metropolitan never came out in defense of the

peaceful inhabitants of Lviv, Rovno, Zhitomir and Vinnitsya who were terribly suffering from the Nazi invasion.

On the contrary, St. George's hierarchy loudly called the occupiers and its own OUN flock to the "overthrow of the Bolshevik agitators" and the "establishment of the New Order" in the Ukraine's western regions. Preaching "love thy neighbor" in words only, Sheptytsky didn't stop short of reporting to the Nazi officials on those anti-fascists who bravely fought against the invaders and their lackeys.

In a letter to the Nazi-established Ukrainian Central Committee, the Metropolitan wrote: "In Sukhovolya, near Lviv, the school principal is Mr. V. Melnyk, notorious for his anti-Church and anti-Christian tendencies. Under the Bolsheviks, he was an open communist and did what he could to harm the Church. He is organizing and inciting the communist elements in the village.... I bring this to the attention of the Ukrainian Central Committee in the hope that the Committee will not tolerate such agitation which is harmful to the Church, the people and the village."

Individual soundminded Greek Catholic clergymen did not agree with the practice of open support for Naziism and interference in worldly affairs in which Sheptytsky so wholeheartedly indulged. The simple clergyman Bachynsky shared his doubts as to the correctness of the political course of St. George in a letter to the Metropolitan ordinaries. He wrote:

"Why must a minister on his own authority appoint a village magistrate, councillors or a militia chief? Where is this in our right and our

competence, and is our interference in or direction of civil administration wanted in the village? Why must the clergy obligate itself to explain to believers the 'indispensability of obedience to the German military and, with time, to civil power?'" Referring to the St. George hierarchy, Bachynsky concluded that it was not entirely coincidental that "the German officials flirt with our clerical circles.... and, through them, would wish to strongly fortify themselves in their daily rule and to legalize their occupational encroachments on our lands."

But in St. George's, they didn't heed the prophetic words of the old priest. The further deeds of the Uniate hierarchy attest to this fact.



Uniate Higher-Ups

Even before the attack on the Soviet Union, the Nazis drew up a detailed plan for robbing the country. This was fully laid out in a secret document entitled "Directives for the Control of the Economy" ("Green Folder"). The document envisaged total political, economic and managerial subjugation of the Ukraine and the transformation of her people into obedient slaves. The main proviso of the "Green Folder" reads: "In accordance with the Fuhrer's order, it is necessary to use all means for immediate and full utilization of the occupied regions in the interests of Germany." The "Directives" demanded, immediately after the beginning of the war, the requisition and confiscation of all raw materials, prefabricated goods, ready products and provisions.

Hitler charged Himmler and Rosenberg with solving the "Eastern problem" — i.e., with the subjugation and destruction of millions of people — Ukrainians, Poles, Russians, Byelorussians, Jews. Himmler was an obsessed adherent of the racial theory of the "inferior person." He placed all "non-Aryan" peoples in this category. "Whether people live prosperously or die of hunger," he wrote, "concerns me only inasmuch

as whether we feel a need for slaves for the maintenance of our culture.”

In accordance with the OST (“East”) general plan, developed by the Himmler-headed Imperial Department of the SS and the Nazi police, eighty to eighty-five per cent of the Poles, sixty-five per cent of the Western Ukrainians, and seventy-five per cent of the Byelorussians were to be expelled from their homes. In regard to the Russian inhabitants, it was recommended to pursue such policies as would result in the weakening of the whole Russian nation. Special Nazi punitive commando forces were formed and relevant equipment supplied for the mass destruction of the civilian population.

From the first days of the war, cities and villages were subjected to unusually harsh war taxes, various tributes and what were called contingents (forced payments of grain, livestock, milk, vegetables, etc.). At specially established points, at precisely named times, it was “proposed” to the population, on pain of imprisonment, to surrender silver and other valuables, rugs and feather beds, metal goods, and even old paper and rubber.

The nationalist traitors actively helped the Nazis rob the population. An appeal to the population from V. Kubyovych and K. Pankivsky was published in the nationalist press early in February 1942. “Ukrainian citizens!” it read, “We are living during great and decisive times. The epochal cause of liberating the Ukrainian land is being now realized.... And this cause is being completed through great impositions on nerves, property and blood. The German nation, and especially its heroic army, have taken upon

themselves the lion's share of this colossal burden."

Wishing to ingratiate themselves with their masters at the expense of the Ukrainian people, the Nazi servants wrote: "The Ukrainian Central Committee addresses the Ukrainian citizenry within the border of the *Generalgouvernement* with an appeal to gather, on a mass scale, all types of warm winter clothing and to immediately send them for the use of the German Army. Let this be another manifestation of our understanding of the great Cause; let this help the successful progress of the holy battle against our common enemy."

Eager to set examples of "loyalty" to the Nazis, the holy and most reverend fathers from St. George, councillors, political leaders, canons, teachers of the Holy Academy, and ordinary ministers were but the first to set forth to the collection stations. They were followed by Nazi hirelings and Nazi-appointed functionaries from different kinds of committees, store and cafe owners, nationalist chieftains and *volksdeutsche*. On February 6, 1942, the first day of the announcement of the requisition, Mykola Halyant, chancellor of the Metropolitan Consistory, took the Most Reverend Father's old fur coat to the collection station, located on the second floor at 10 Parkova St. He did it on Sheptytsky's personal instructions. J. Slipij, N. Budka, V. Laba, O. Horchynsky, and other Uniate dignitaries also delivered several warm pieces of clothing.

The Nazis mainly concentrated on extracting as much grain, livestock, poultry, vegetables, dairy products and sugar as possible from the population. The supply policies of the occupiers

doomed the population of the Ukraine to a hungry death. An order of the Chief Command of the *Wehrmacht* cynically stated that it was necessary to expropriate agricultural products from the Ukraine through reducing the native residents to a minimal level of consumption. This, noted the document, was to be achieved by eliminating "unnecessary eaters" and lowering the rations.



The Uniate-nationalist bosses aided the Nazi occupiers with all means at their disposal. In this photograph, J. Slipij respectfully greets Hans Frank, executioner of the Ukrainian and Polish peoples.

"Before the German nation undergoes famine," wrote Hans Frank, one of the chief war criminals in Galicia, "the peoples of the occupied territories must experience it.... Outside of expropriation of bread, it is also necessary to export 500,000 tons of grain and this must be done calmly and mercilessly."

Famine began. Each morning, one could see people die of exhaustion on the streets of Lviv and other cities. Eventually, hunger also reached the countryside.

In the Church of St. George, they were well aware of the pillage by the occupiers and the horror of hunger. But they didn't listen to the voices of the suffering. The Prince of the Church courteously received Nazi *gauleiters* and *land-kommissars* instead, those most responsible for the sufferings of the native population. "On the occasion of the Ukrainian New Year, by decision of Governor Doctor Lyash," read the nationalist newspaper *Tryzub* (Trident) of January 25, 1942, "Departmental Head Dr. Bauer, in the presence of departmental heads, colonels Byzants and Reisch, conveyed warm Season's Greetings to the Metropolitan of the Greek Catholic Church, Archbishop Count Andrew Sheptytsky. During an animated exchange of ideas, many topical problems were brought up for discussion. Gratified by this visit, the Metropolitan thanked the Governor's representatives for their warm New Year's wishes."

What was the topic of conversation between the personal representative of the Governor, Bauer, the *Gestapo* officer Reisch, Colonel Byzants of the Intelligence Service, Metropolitan Sheptytsky, and bishops J. Slipij and N. Budka on that hungry winter day of 1942?

The answer to this can be found in a memorandum addressed by Otto Bauer to the Governor of Galicia District: "Metropolitan Sheptytsky and his closest circle regard Germany as their major ally. It is their desire to help the Reich to as quickly as possible destroy com-

munist Russia and to liquidate the champions of Bolshevism in Galicia. Proceeding from this, Sheptytsky has agreed to broadly support our steps in regard to increasing contingents and mobilizing the able-bodied population. Local clergymen will be attached to the commissions for the determination and assignment of taxes and contingents."

Thus, in agreement with the Nazi clique, the Uniate ministers were involved with the dirty business of robbing the peasantry of Galicia. Attached to the contingents commissions, the holy fathers who had always defended the interests of the exploiters and kulaks, once again took the side of the rich. They did everything to shift the heaviest burden of taxation and contingents onto poorer peasants, which, for them, meant nothing other than sheer starvation.

"Heavy grain contingents, which the German invaders are extracting from the peasantry." read a leaflet of the underground "Liberation of the Homeland" organization, "tell especially heavy upon the village poor, and upon those of middle income. In every village, there is a contingents commission at work, appointed by the District Magistrate. It is composed of kulaks and is headed by the *soltys* — deputy Village Elder, entrusted to supervise taxation and, sometimes, authorized to hear suits of village importance — or a Roman Catholic priest.... The commissions impose much smaller contingents on the rich than on the poor." The leaflet further provided eloquent examples of how the peasantry was robbed by the local traitors — the kulaks and the Uniate clergy. "From all these examples,"

the Soviet patriots correctly summed up, "we see that the greatest burden in the payment of the contingents is borne by the poor and by those of middle income. And the rich, the priests and other parasites, climb on their backs."

In shamefully robbing the Western Ukrainian peasantry, the Uniate "apostles" stood alongside the bourgeois nationalist servants to Hitler. In pro-Nazi newspapers, as in the pulpits of churches, the nationalists daily repeated the same line: "Give contingents ahead of schedule and in the finest grain!", also, "With payment in grain we shall aid our liberator — the German Army!", "We shall fulfill our holy duty of giving contingent on time and completely!"

In 1942 alone, hundreds of letters reached the Metropolitan with pleas for help and intercession with the Nazi robbers. The peasants of the small village of Lukavitsya Vizhnya, Striy District, had experienced losses from flooding. Despite this, they were ordered to deliver 90 centners of rye, 4,500 centners of potatoes and many other agricultural products. They pleaded for a "kind intercession with the competent German authorities for the lowering of the quota or exemption from the allocated contingent." The residents of the village of Holobutiv (Drohobych District) reported that "there was horrible hunger in the village, as a result of which there had been four cases of death by starvation. All appeals to relevant agencies in this regard had been absolutely of no consequence."

The appeals of the hungry and suffering fell on the deaf walls of St. George's palace. Sheptytsky and his closest advisors — J. Slipij, N. Budka, M. Halyant, and others — stubbornly

maintained their position of support for the predatory policies of the Nazi invaders.

Heavily weighs the shame of the bosses of the Uniate Church for yet another tragedy of the Ukrainian people. Namely, their most active participation in the recruitment of thousands of Ukrainian youth as slave labor for Germany.

They sent them there in dirty and sealed boxcars, under police escort, often without food and water. Awaiting them in Germany were barracks fenced in by barbed wire, guards from the *Werkschutzpolizei*, poor rations and hard, exhausting toil. Horrible living conditions, mass escapes, arrests, and then tortures and concentration camps — such was the reality of Nazi servitude.

But the Uniate shepherds and their bourgeois nationalist flock, contrary to common sense, began a noisy campaign concerning the “pressing need in going to the Reich.” The greatest activity in this Cain’s work was displayed by the pro-Nazi Ukrainian Central Committee and its local bodies, the so-called “Ukrainian Auxiliary Committees” (UAC). Uniate priests led fifteen of the thirty-two UAC’s.

In numerous meetings and rural gatherings, and during divine services in the churches, deceptive words could be heard about “important positions,” “responsibilities” and even “personal benefits” awaiting those who would voluntarily agree to go to Germany. But nobody would. As a results of raids and arrests on August 31, 1942, 254,600 slaves were sent to the Reich from Galicia alone. In a long article under the blasphemous heading “May God Bless You, Dear Ones! Letter of Metropo-

beliefs of the young and desiring to inculcate in them a spirit of unconditional obedience to their foreign conquerors, the Metropolitan ordered the youth to obey the Nazis, to sincerely work not only on weekdays, but also on Church holidays. His Excellency hypocritically promised that for this "God will bless the entire period of their stay beyond the borders of the homeland, and the rest of their life."

The hierarchy of the Uniate clergy honored by its consistent attention those Ukrainian nationalists who faithfully and truthfully served the Nazis. The Metropolitan personally attended to all his parishioners in Nazi uniform — all those *Schutzmans*, policemen and SS-men. Eloquent in this sense is Sheptytsky's long correspondence with the commanding officers of the Ukrainian Nazi battalions *Roland* and *Nachtigall*, the military and espionage units formed by Hitler's secret service. After receiving the blessings of the Metropolitan on the first day of the occupation of Lviv, these units took an active part in the massacre of Soviet citizens in Lviv, Ternopil and Vinnitsya.

In the fall of 1941, *Roland* and *Nachtigall* were withdrawn from the front and united into the so-called *Schutzmannschaftbattalion-201*. They spent a few months in Frankfurt on the Oder receiving special training in anti-partisan warfare. On March 13, 1942, before their departure to Byelorussia, the commanding staff addressed Sheptytsky with "filial wishes" and humbly begged that His Excellency "once again bless us all, our entire ailing national family, for a new, happy life."

Uniate chaplains to the battalion took part in

the extermination of the Ukrainian and Byelorussian populations together with the nationalists. The first chaplain was Ivan Hrynyokh who was later succeeded by Vsevolod Durbak, former tutor of Lviv's ecclesiastical seminary. Sheptytsky personally corresponded with OUN boss,



To the right is Yevhen Pobihushchy (a.k.a. Ren), butcher and murderer, a favorite of Metropolitan Andrew. On the cap of this Nazi servant is the SS death's skull. Today, he heads the so-called Ukrainian Christian Movement in West Germany.

Sturmbanfuhrer Ye. Pobihushchy, commander of the battalion, and with V. Durbak, blessing the nationalist murderers in their faithful service to the Nazis.

Sheptytsky had great love for the "Ukrainian auxiliary police" formed by the invaders from amongst a number of nationalists and criminals. Under the direct command of General Major Katzman, chief of the SS and police forces of Galician District, the nationalists of the "Ukrainian police" committed serious offenses against the Soviet people. Parishioners of St. George in police uniforms terrorized the residents of Ukrainian cities and villages. Separate clergymen, monks, onetime seminarians, served in the police. Hundreds of victims are listed in the service record of Yuri Torbych, formerly a monk at the Greek Catholic Monastery of Mukachiv. Today, he lives in New York. Eight hundred old people, women and children were shot during one punitive action in 1942 in Turka, where Torbych headed a police precinct.

Sheptytsky encouraged the police in all possible ways to faithfully serve their Nazi masters and to strengthen the "rooting out of the Bolshevik schism." Sheptytsky especially cared for the students of the "School of Ukrainian Police" in Lviv. On his instructions, Bishop Mykyta Budka involved himself as priestly guardian of the members of this "school."



Imminent Reckoning

Soviet people did not submit to the Nazi aggressors and their Uniate-nationalist servants. Responding to the call of the Central Committee of the Communist Party, partisan units and detachments, as well as a broad network of underground Party and Komsomol organizations, were created in the Ukraine. The patriotic struggle of the masses was led by the thousands of communists who had been left by their Party committees to carry out underground work in the enemy rear. They mobilized the working people in the struggle for the freedom and happiness of the Homeland.

In leaflets and appeals to the population, the underground activists exposed the true face of the Nazi executioners and the Ukrainian bourgeois nationalists, and called for decisive battles against the Nazi enslavers. "The German invaders," wrote one leaflet, "have shown themselves to be fierce enemies of our people. They have robbed our country, ruined cities and villages and brought slavery to all our people. Hundreds of thousands of our best people — Ukrainians, Russians and others — have been driven to hard labor in Germany.... Each honest citizen, each who understands what kind of

misery Naziism has brought our people, should fight against these inhuman fascist beasts. According to his strength, each who is able should help the Red Army destroy the Nazi barbarians. Drive the Hitler-fascist scum from our soil. Death to Hitler! Long live the Red Army!"

Workers of the Western Ukrainian lands courageously fought the Nazi occupiers and their Uniate-nationalist servants. Already in the fall of 1941, in Ternopil, Lviv and Precarpathian regions, in the cities and villages of Volyn and Rovno regions, individual underground groups and partisan detachments were formed in response to the call of the Communist Party. These groups carried on extensive informational work amongst the population, exposed the real identity of the Nazi tormentors and their lackeys, and urged patriots to engage themselves in the just struggle against the aggressors.

Operating in Pokuttya was the Zabolotiv District underground Komsomol organization. The anti-Nazi underground group of Kosiv was led by the head of the artistic handicrafts production *artel*, M. F. Kishchuk. M. P. Sirko, former member of the Communist Party of the Western Ukraine, led the activity of the underground network of Kinashiv. In Konyushki, Rohatyn District, emerged an anti-Nazi group led by poor peasant, V. L. Pecharsky. These patriots received and disseminated the news releases of the Sovinformburo (the Soviet Information Bureau), helped the young escape slave labor in Germany and actively assisted the partisans. Close to 5,000 persons were di-

rectly involved in the anti-Nazi resistance movement on the territory of Stanislav (currently Ivano-Frankivsk) Region.

The working masses of Ternopil Region did not fall to their knees before the invaders. The Regional Committee of the Communist (Bolshevik) Party of the Ukraine left a large group of Party-Soviet activists to work in the underground. An active anti-Nazi resistance drive was conducted by the chairman of the Mykulyntsi District Soviet of Working People's Deputies, Ya. A. Kravchenko. Under his guidance, the underground patriotic organization *Vuyko* (Uncle) began to operate already in September of 1941. Its members blew up bridges and destroyed lines of communication, while carrying on extensive propaganda amongst the local population. Operating in Husyatyn and Kopychyntsi districts was an anti-Nazi group led by a former worker of the Pidhaytsi District Party Committee, M. M. Pohoda. These patriots spread information about the situation at the front and urged Soviet people to sabotage grain deliveries to the Nazis and to aid escaped prisoners. In Shumske District, an underground group, led by Komsomol member Z. I. Bondarchuk, was created. People's avengers (as Soviet partisans were commonly referred to) daringly fell upon enemy detachments engaged in procuring food supplies, destroyed warehouses with ammunition and other articles, and ruined Nazi police precincts.

Whole families responded to the sufferings of their Motherland by joining partisan detachments to participate in the valiant fight against the aggressors. In Lyudvypole (today Sosnove),

Rovno Region, a detachment of partisans thus joined the nationwide campaign. Organized by the former hired laborer's family of the Strutynskys, it was originally composed of father, mother, sons and daughters. The detachment was under the command of Mykola Strutynsky, who subsequently became known as a skilled partisan leader and a comrade-in-arms of the famous Soviet secret agent Nikolai Kuznetsov.

At that trying period, this partisan family displayed what one might well call an outstanding feat of arms. After the war, Mykola Hnydyuk, his namesake's war mate, recalled that nobody had given M. Strutynsky any instructions, nobody had promised him any award. The family had not known how things really stood at the front, what with the nationalists and other reactionaries wearing holy robes and happily spreading rumors about the "complete debacle" of the Red Army. In a situation such as this, only true patriots of their Homeland would pick up arms against the Nazis and their lackeys.

The underground partisan organization *People's Guard*, which had detachments and separate groups in Lviv, Drohobych, Ternopil and Stanislav regions, united over five hundred persons of various ages and nationalities. The *People's Guard* executed policemen and traitors, carried out acts of subversion, distributed anti-Nazi proclamations and appeals, and published underground newspapers. The patriots grimly warned the traitors of the Ukrainian people that the time was near to repay them for their Cain's deeds. "The vengeful arm of the people," wrote the *People's Guard*, "will reach and punish them everywhere, just as it will find and punish

for their sins all those who surrender our people as a sacrifice to the invaders.”

In September of 1942, communists V. Ya. Dorozhko and I. F. Holovchenko set up the underground organization *Liberation of the Homeland* in Lviv Region. For almost two years, they carried on active anti-Nazi propaganda, exposing the despicable face of the bourgeois nationalist and Uniate sellouts.

In the program of the organization, adopted on October 7, 1942, the Soviet patriots wrote: “The Galician lords and lordlings, who hate Soviet Ukraine, constantly indulge themselves in treasonous nationalistic propaganda. They don’t do this in order to create a new Ukraine, because Soviet Ukraine was created long ago. They want to ensure themselves conditions under which to lord over and live off the labor of the people. Hence their treason, their corrupt politics.”

Despite the nationalist terror and the hypocritical propaganda of the reactionary clergy, the working masses refused to join the UPA (Ukr. abbr., Ukrainian Insurgent Army) created by the nationalist leaders and the Nazis. They boycotted the OUNites and declined to deliver foodstuffs to them. Bogdan Stetsyshyn, a former OUN functionary, wrote the following: “Yet another weak point of nationalism revealed itself while detachments were being recruited for the UPA: the OUN’s expectation that the mobilization campaign would be massive proved utterly groundless. By and large, the Army was composed of the sons of kulaks and recidivists, and the people boycotted this bandit organization. This brought forth a new wave of OUN

terror against the population. The UPA command now faced another problem: it was necessary to feed the mobilized bandits. The Nazis gave weapons, but didn't supply provisions. The appeals of the nationalists for the population to gather foodstuffs remained unanswered as the people refused to feed their tormentors. And then a new wave of OUN violence started rolling..."

Partisan units and detachments which operated in the western regions of the Ukrainian SSR and the communist underground assisted the working masses a great deal in the struggle against the gangsters. They guarded villages and decisively resisted the bandit terror. Thanks to the daring operations of the people's avengers, it was possible to secure from destruction hundreds of villages, to rescue thousands of Soviet people.

The population actively supported the partisans and helped them fight the Nazi punitive and OUNite forces. "The emergence of Soviet partisans in the western territories of the Ukraine," wrote twice Hero of the Soviet Union O. F. Fedorov, commander of a partisan formation, "was greeted by the population with exceptional joy and enthusiasm. Partisans met with the population as dear and close people, they promised them quick liberation from the Nazi terror.... Despite the terror of the German-Ukrainian nationalists against local residents, the population was for the most part on the side of the partisans, always willing to lend them a helping hand in their struggle with the Nazi Ukrainian nationalists."


During the heroic Carpathian Raid by the

partisan formation under the command of twice Hero of the Soviet Union Sydir Kovpak, many natives of Galicia and Verkhovyna joined the partisans. "At that time," recalled S. Kovpak, "many young Hutsuls enlisted into the formation. You should have seen with what courage these young partisans fought, these children of the mountains who longed for freedom! They fought with remarkable vigor, for they knew that each Nazi they killed in the Carpathians meant saving tens of innocent people from death."

Partisan warfare grew in ferocity with each passing week. In the spring of 1943, its flames engulfed Volyn, Polissya and Rovno regions.

Partisans and the underground urged the Ukrainian bourgeois nationalists to break with the Nazis, to cease their Cain's practice. They exterminated the most incorrigible servants of the Nazi occupiers, those responsible for the tortures and death of tens and hundreds of arrested patriots. The ground began to burn under the feet of the invaders and their lackeys.

The Nazi hirelings were unable to force the working masses of the Western Ukrainian lands to their knees. The people scorned the occupiers and their marionettes, rejected the pitiful attempts of the enemies of Soviet power to portray their exploiting class interests as the "common national aspirations" of the population. Their active involvement in the partisan movement, their broad support for the partisans and the underground, their brave stand against the Nazis and the Uniate-nationalist collaborators — all this clearly emphasized their faith in the Communist Party and the Soviet system.



Blessings for the SS

In the USA, Great Britain, Canada and West Germany, some dozen gatherings of well worn-out Ukrainian nationalists and Uniate fathers took place in 1973. They gathered to solemnly celebrate nothing less than the 30th anniversary of the 14th *Grenadiren Waffen SS Division Galizien* (Galicia), which the nationalists preferred to call the "14th Infantry Division 'Halychyna'" and even the "First Ukrainian Division" of the mythical "Ukrainian National Army."

Reunions of "veterans" of this SS Division, according to the Banderite press, were held in Munich, New York, Cleveland, Manchester, Toronto and Calgary. In Manchester, the already mentioned former SS *Sturmbanfuhrer* Ye. Pohushchy appeared before the onetime SS and policemen. *Untersturmfuhrer* of the SS, B. Pidhainy, spoke in Cleveland, at the "festive" conference of "the brotherhood" of former soldiers and officers of SS Division *Galizien*. "Reminiscences" about the "warrior's road" of the members of the Division were shared by onetime Uniate chaplains V. Laba, L. Leshchynsky and others.

A pompous gathering of former SS-men took place in the Canadian city of Calgary, attended

by the priests M. Hreshchuk, B. Lozynsky and V. Martynyk. The newspaper *Homin Ukraini* of March 10, 1973, wrote that the warriors of the Division, united as the Calgary Fraternity of Division Members, had not forgotten that "their chosen warrior's road.... remains still real." It was thus, without any sentimentalities, that one-time SS thugs and killers announced their present political credo.

"What kind of a division is this?" the reader may wonder. "What does it have to do with the Uniate clergy?"

The long and short of it is that the formation of the SS Division *Galizien* was directly linked with the developments on the fronts of the Second World War. In the fall of 1942, the Soviet Army, in a mighty onslaught, broke through the Nazi defensive lines at Stalingrad, encircled, and then destroyed the many thousands strong enemy grouping. This was the beginning of the rooting out of Naziism, the turning point of the war.

And in St. George's, they carefully watched war events. In their papers and "essays," during conferences and from church pulpits, the Uniate clergy and the nationalist traitors voiced their hope that "the Battle of Stalingrad will be crowned with German victory."

In a scandalous article entitled "Heroic Contest at Stalingrad," printed in the weekly newspaper *Holos Pidkarpattia* on January 31, 1943, the nationalist buffoons amused themselves with the hope that "locked in Stalingrad, the heroic German forces will deliver a courageous rebuff to the enemy onslaught." Not much time remained for the collaborators to amuse themselves

with the "courageous rebuff" of the German forces. That very day — January 31, 1943 — the Southern Group of German forces under General — Field Marshal Paulus capitulated in their entirety. The Nazis lost 147,200 officers and men killed. 91,000 were taken prisoners of war, among them 2,500 officers and 24 generals.

The victorious drive of the Red Army, the destruction of the Stalingrad striking force of the *Wehrmacht*, brought forth despondency and uneasiness amongst the St. George hierarchy and their proteges within the OUN, the Ukrainian Central Committee, and the Ukrainian Auxiliary Committee. In Germany, mourning was announced. Together with the Nazis, their lackeys also flew banners of mourning. Uniate clergymen, leaders of the Committee and "men of faith" walked the streets of Lviv, Stanislav and Ternopil in black armbands. In the churches, requiems began for the "heroic warriors of the 6th Army." From church pulpits they sang *Eternal Memory* to the Nazi soldiers and pleaded with God for victory for the German army.

In February of 1943, on instructions from Bauer, the chief administrator of the Galician *Generalgouvernement*, the nationalist-Uniate lackeys held meetings of mourning in honor of the "fallen at Stalingrad." Such gatherings took place in Lviv, Striy, Kamyanka-Strumilova (currently, Kamyanka-Buzka), Stanislav and Sokal. Panic spread amongst the Nazi grovelers. In the meantime, the Church "fathers" and their nationalist proteges strengthened their efforts to render aid to their Nazi protectors.

Back in 1942 and early in 1943, Sheptytsky and the nationalist chieftains repeatedly address-

sed Hitler, Hans Frank and Otto Wechter with propositions to make up the shortage of cannon fodder for the Eastern Front through the creation, in the *Wehrmacht*, of "Ukrainian military formations." In Lviv, in February of 1943, Sheptytsky and Kubyovych initiated "discussions" between the Governor-General's officials on the one side, and the leadership of the Ukrainian Central Committee and the Uniate Church, on the other side. Taking part were Governor Wechter; the Governor's chief administrator Bauer; head of the Department for Internal Affairs, Ljozaker; Wilden, chief of the First Department of Hans Frank's office; leader of the Ukrainian Central Committee, Kubyovych, and his assistant, Pankivsky. The Uniate clergy was represented by bishops Slipij and Budka.

During these meetings, Slipij spoke on behalf of the Metropolitan, expressing anxiety over the "rising activity of Bolshevik agitators in Galicia." He proposed "broader assistance" from the Uniate clergy in creating a "Ukrainian military formation" within the *Wehrmacht*. Kubyovych addressed Wechter with a similar proposal.

As the Red Army continued to advance and partisan warfare grew in strength on the occupied lands, the military command of Nazi Germany desperately searched for new reserves of cannon fodder. It was agreed to use the Ukrainian nationalists to form the 14th *Grenadiren Waffen SS Division Galizien*.

On April 28, 1943, Governor Wechter of Galicia assembled the nationalist and Uniate bosses and announced Hitler's decision to form the SS

Division. Frightening the collaborators with the rapid advance of the "Bolshevik armies," Wechter, according to the April 29, 1943, issue of *Lvivski Visti* (Lviv News), called on them "to take direct part in the struggle for the security and future of Europe" together with the German forces. The Governor further noted the diligent efforts of the nationalist leaders in creating the Division, especially those of "present here, Mr. Professor Kubyovych."

Kubyovych hurried to take the floor after Wechter. He thanked the Governor for acknowledging his labors to assist "the Great German Reich," and added that "we are glad to hear the recognition of our endeavors from you, Mr. Governor, as the highest representative of German power in Galicia. It also brings us special comfort to know that the highest-ranking officials of the German state are aware of our active involvement. The highest authorization (i.e., Hitler's decision — K.D.) to establish an SS infantry division means for us both our being acknowledged and bestowed with a special honor.... We thank you from the bottom of our hearts. At the same time, we would like to convey our gratitude to the Great Fuhrer of United Europe."

In his lackey speech Kubyovych refers to the Fuhrer, the beloved "highest-ranking officials" of the Reich and to Governor Wechter. For some reason, not a word is said about the Ukraine, Ukrainians or "Ukrainian interests," about which this Professor of the "Free Ukrainian University" of Munich seems today so painfully concerned!

But let's get back to those meetings. At a

signal from Bauer, the nationalist lackeys shouted *Sieg Heil!* three times and followed their Nazi overlords to the Church of St. George. Below is the official account of the arch-priests' scandalous agreement with Naziism — a document which finally brands the Uniate reverend fathers as traitors to the Ukrainian people, as apostles of fratricidal war.

"The Church of St. George. The Governor and his guests of honor proceeded to his quarters, and the rest of those present went to attend the Festive Divine Service in the Archcathedral Temple of St. George. At 11:15, Governor Dr. Wechter and his entourage arrived at the Archcathedral of St. George via the streets of Lviv — Distrikt, Bernardinska Square, Mariyska Sq., Adolf Hitler St., Casimir St., Marszalkowska St. and Park St., where a cordon of Ukrainian policemen had been placed. There, the Most Reverend Joseph read a Festive Archpriest's Service to God... The church service was accompanied by the choir conducted by Father-Director Severyn Saprun." (vide Lvivski Visti, April 29, 1943.)

Respectfully turning to Wechter, Ljozaker and Bauer, who had come to witness how J. Slipij and the higher-ups of St. George would fulfill their self-assumed obligations toward "the formation of a military force," V. Laba lapsed into German and "thanked the Fuhrer for what he has given us Ukrainians — the opportunity to take part, weapons in hand, in the struggle with our greatest enemy..., shoulder to shoulder with the heroic German soldier.... Why do we rejoice in the difficult time of war?" continued Laba. "Because with the agreement of the Fuhrer of

Great Germany we are receiving the opportunity to create an infantry division."

After the "Festive Archpriest's Service," Wechter and Ljozaker received the Uniate and nationalist leaders in the "Kasin Building" and set up a Military Council to form the division. The Council included Mitrat* V. Laba and a dozen of other collaborators.

Both the bourgeois nationalist chieftains and St. George's reverend fathers, including the Metropolitan, thus stood at the cradle of the SS Division. As a matter of fact, this is corroborated by the nationalists themselves.

"After the discussion with Wechter and Bauer (i.e., concerning the formation of the division — K.D.)," Kubyovych wrote in his book *I'm Seventy* (published in Paris), "I had my first conversation with the highest authority, for Ukrainians, Metropolitan Andrew, who told me literally the following: 'There is almost no price which should not be paid for the creation of a Ukrainian army.'"

And it began. The Uniate worthy rang all bells, celebrating the "great joy" of receiving the expression of "confidence from the Fuhrer himself." Immediately following the announcement of the "solemn act of forming the Galician armed force," this "God-blessed affair" was solemnly marked at the Church of St. George.

By the prearranged scenario, Kubyovych was the first to "enlist" into the SS Division. He was followed by the whole of the Military Council, assigned by SS *Brigadenfuhrer* Wechter, and

* Mitrat — an Orthodox archpriest entitled to wear a miter — Ed.

directors and vice-directors of various Nazi-run *stelle* and *schafts*, plus approximately one hundred rank-and-file combatants. Quite a few former chaplains and officers of the UGA (Ukrainian Galician Army) found themselves among the volunteers whom Sheptytsky blessed in their fratricidal struggle. They included Mitrat Vasyl Laba, *kryloshanyyn* * Roman Lobodych, and Catechist Danylo Kovalyuk. Mikhailo



Mobilization of the *Grenadiren Waffen SS Division Galizien*. V. Laba, Head Chaplain of the Division, blesses his SS flock in their faithful service to Hitler.

Levenets, Joseph Karpinsky and other young proteges from the Religious Academy of Lviv, who followed the example of the older “worthies” and also donned SS uniforms.

* *kryloshanyyn* — a Uniate priest, a member of the cathedral’s Clergical Assembly — Ed.

Banderite Yevhen Pobihushchy was among the first "volunteers." He commanded the punitive Nazi police *Schutzmannschaft Battalion-201*, subordinate to Himmler's associate, General Bach-Salewski. Pobihushchy has presently found refuge in Munich where he heads what is known as the local branch of the National Union of the Ukrainian Christian Movement in the FRG. This war criminal is responsible for the death of hundreds and thousands of innocent people, for the tears and grief of fathers, mothers and small children.

With the formation of *SS Division Galizien*, Ye. Pobihushchy was appointed a regiment commander. It was in the uniform of an SS officer that he came to receive the blessings of A. Sheptytsky. "At the time of the creation of the 1st Ukrainian Division (i.e., *SS Division Galizien — K.D.*)", Pobihushchy recalls, "I was in Lviv with a delegation to the Most Reverend Andrew and he more or less repeated those same words (meaning the blessing given earlier by Sheptytsky to the *Schutzmannschaft Battalion — K.D.*). He once again blessed the Division.... Then the Prince of the Church agreed with me that we had a fine warrior element."

Joining into the choir with the St. George reverend fathers, the nationalists boisterously urged young Galicians to join the SS Division. Among these incorrigible agitators, who have today found themselves cosy little nests in the West, are all those desperately trying to "prove" that the SS units had an "Independent Ukrainian character." These include Vasyl Laba, who has until recently been writing for the Uniate magazine *Svitlo* (Light); Bogdan Kravtsiv and

Ivan Kedryn (a.k.a. Rudnytsky) who write for the notorious *Svoboda* (Liberty) publication; onetime SS "authors" Yulian Tarnovych, Myron Levytsky, and others.

But how was the SS Division organized in reality in the Galician towns and villages plundered by the Nazis and their OUNite hirelings? Directly supervised by Nazi *stadt* and *kreiss-hauptmans*, Ukrainian nationalists, Uniate bishops and deans, canons and parish (rank-and-file) priests, even abbots and monks, militarily involved themselves with the formation of the SS units. Tens and hundreds of priests, by agreement with St. George, were assigned as members of the Nazi-created mobilization commissions. Vigorously agitating for enlistment in the SS Division, separate clergymen, in fact, turned church pulpits into recruitment centers. Quoted below are documents which are quite eloquent.

City of Stanislav. "In the great reception hall of the Regional Council of Elders gathered representatives of the Government, Armed Forces, those of the UOK Committee, combatants, clergy and all *volost* * elders of Stanislav Region," wrote *Lvivski Visti* of May 4, 1943. "The Act announcing the creation of SS Infantry Division *Galizien* was read by Regional Elder Dr. Albrecht. The meeting ended with the Rev. Mykytyuk voicing his joy at the far-reaching decision of the highest-ranking officials.... On May 2, a festive divine service was held in the Cathedral of Stanislav to celebrate the formation

* *volost* — an administrative unit including several villages — Ed.

of SS Division *Galizien*. The divine service was conducted by His Eminent Excellency Johan (Bishop Lyatyshevsky — K.D.), assisted by six priests. A relevant sermon was read by the Rev. Burnad, a Ukrainian liberation combatant. The divine service was held to the accompaniment of the Boyan Choir.”

City of Bibrka. “Bibrka District has experienced an unforgettable festive occasion — the creation of the SS Infantry Division *Galizien*. The celebration began with a solemn open-air service to God on Market Square, by the altar which was beautifully decorated with Ukrainian and German flags and engulfed with greenery. Sitting in places of honor, opposite the altar, were: Dr. Bauer, chief administrator of the Governor’s office, Galician District; District Elder von Ljaen; Town Commissioner von Dragomirecki, German and Ukrainian police officers, clergymen, teachers and *volost* elders. After the divine service conducted by the Rev. Vashchuk, assisted by the Rev. Hural and the Rev. Dorosh, accompanied by a choir from the village of Stokiv, a well thought-out sermon was delivered by the Rev. Petro Tabinsky. The latter stated that the creation of the division was the beginning of efficient cooperation with the Great German Nation in the sphere of struggle against the enemy of the human soul — Bolshevism. In conclusion of the festivities, the residents of Bibrka District conveyed salutations to the Fuhrer.” (*Lvivski Visti*, May 14, 1943.)

City of Radekhiv. “On Sunday, May 9, this year, divine services to God were conducted at all the churches of Radekhiv District. The mi-

nisters delivered appropriate holiday sermons," wrote *Lvivski Visti* on May 15, "emphasizing the importance of the formation of SS Infantry Division *Galizien* in the current period of the struggle against Bolshevism. On Monday, the Radekhiv District Draft Board started functioning.... made up of the District Commissioner, Mr. Maurer (Chairman), Lieutenant of the Gendarmerie, Mr. Altrock, Mr. V. Voznyak, spokesman of the Military Council. The Rev. Korytko, a parish priest from Kholoyev, was also included into the Board."

City of Przemyśl. "Princely Przemyśl has marked an unforgettable event," reported the July 10, 1943, issue of *Lvivski Visti*," — an open-air Archpriest's Service to God which was delivered by His Eminence Josaphat, assisted by the ministers present. The Divine Service to God was attended by a number of representatives of the Armed Forces, the garrison of Przemyśl, the local administration, police and the Ukrainian Committee... On the square, volunteers fell in (actually, a handful of Ukrainian Nazi policemen and intimidated youth driven from the nearby villages — K.D.). After the end of the Divine Service, His Eminence Josaphat blessed the volunteers and urged them in his sermon to struggle on for the Holy Church, for His Supreme Justice, and for order to reign on our earth. In moving words the Most Rev. Josaphat acknowledged the hardships of war and prophesied the happy postwar life. 'Go into battle and return victorious,' he declared."

After the Divine Service, held on the municipal sports field, the Bishop ascended the speaker's platform to stand beside the *Kreisshaupt-*

man of Przemyśl, SS *Hauptsturmführer*. Paul, and a member of the Military Council, M. Khronoviyat. In their speeches Paul and Khronoviyat called on those present to join the division and “with faith and truth, together with German soldiers, to serve the Great Führer.” Listening to them, Archbishop Josaphat Kotsylovsky could not avoid the temptation and approached the microphone after the sermon. He addressed his flock with the following words: “My children! Extremely important is the fact that we have the opportunity to form an infantry division and fight the Bolsheviks shoulder to shoulder with the glorious warriors of Great Germany. Enlist into the ranks of the SS. Be faithful and honest warriors of our Great Führer and Jesus Christ!” (Strange as it may seem, the Bishop placed faith in Hitler in his address to his parish ahead even of Christ Himself.)

With Sheptytsky’s blessing, V. Laba included fourteen priests and friars into the division, who had been employed by the SS as “chaplains with officer payrolls.” A recruitment center was made available for such SS “volunteers” on the premises of the Uniate Seminary of Lviv — naturally, with the knowledge of Slipij.



For Judas Money

The formation of the 14th *Grenadiren Waffen SS Division Galizien* continued. The Metropolitan's ordinaries issued an official decree concerning the participation of clergymen in the propaganda campaign to recruit youth to the SS division. V. Laba was assigned to prepare a special prayer book for the SS-men.

Despite the noisy propaganda campaign and pompous divine services, several hundred policemen and collaborators proved to be the only willing enlisted men. It was then Sheptytsky summoned the whole of the Military Council and firmly advised them to "switch from words to deeds." Following this unprecedented occurrence in church affairs, *Lvivski Visti* carried a brief article on July 10, 1943, under the headline, "Military Council on St. George's Hill":

"*Lviv*, July 9. On the 8th of July, His Excellency Metropolitan Count Andrew Sheptytsky gave a long audience to the Military Council which assembled in full strength under the leadership of Colonel Byzantz to introduce itself to the Prince of the Church. The head of the Council, Colonel Byzantz, addressed words of gratitude to the Metropolitan for the benevolent position taken by him and his subordinate clergy

in the matter of forming the SS Infantry Division *Galizien*. The Metropolitan spoke in reply, expressing gratitude for the visit. In the extensive discussion that followed, the Metropolitan was informed on how things stood with the formation of the division."

Thanking Sheptytsky for his assistance in the difficult task of mobilization, Colonel Byzantz noted the satisfaction of the Nazi authorities with the position of the Church in regard to recruiting youth for the SS units. In an interview with *Lvivski Visti* on July 14, 1943, the Colonel declared that the Uniate-nationalist "leaders" had displayed "great political maturity and understanding of their own interests in this matter." They had also expressed, continued the colonel, their complete readiness to take in their own hands the weapons with which German power had entrusted them. "On Thursday, the 8th of this month," Byzantz stated further on, "the Military Council visited His Excellency the Metropolitan to express gratitude, in his person, to all the Ukrainian clergy of Galicia for their moral support in the formation of the division. Personally, I was very pleased to witness the keen interest His Excellency took in the division, and how he was kept informed in detail about this matter. It was at the Church of St. George that we had sought blessings from Our Lord to start our Cause. Presently, we have come to the Church of St. George again, having finished the first, recruitment, part of it. We are about to proceed to implement the second, soldiering, part."

Indeed, the author of the above quotation couldn't have put it any better. What a disser-

ЩОДЕННИК ДЛЯ ДИСТРИКТУ

Львів, субота, 10 липня 1941

Візит Губернатора в Дистрикт Галичина

ПОЖАЖАННЯ УЦК. ДЛЯ ГУБЕРНАТОРА ГАЛИЧИННИМ

Львів, 9 липня. Представники Українського Центрального Комітету вітати Паня Губернатора Галичини, Салеманові та заславили для Опана Веттера. Складає Йому побажання.

Військова Управа на Святоюрській Горі

Львів, 9 липня. Митрополитові за добродієння ставлення його до підданого йому духовництва до справ формування СС Стрілецької Дивізії Галичини.

Митрополити відвідали напро-фету, дякуючи сердечно за візиту; оскільки він інформувался у довший розмови про військові, зв'язаних з формуванням Дивізії.

Бой в районі Білгорода

Official announcement of Colonel Byzantz's visit to the Church of St. George to discuss the formation of SS units.

vice to be done by a colonel of Nazi intelligence to his Metropolitan in disclosing exactly how agreeable each "phase of the recruitment action" was to the "apostles" of the Church of St. George! He revealed who had actually written the scenario whereby the youth of Galicia had been lured on by the Church rulers to get themselves involved in the fratricidal battle on a par with the nationalist traitors.

The fact remains, however, that the appeals of the Uniate shepherds and nationalist toadies never yielded the results the Nazis wanted. Mobilization was protracted. Soviet patriots and the underground exposed the antipopular, fratricidal, character of the shameful action of the Nazi servants. They urged the youth to resolutely fight the occupiers. "Oblivious to His Commandment 'thou shall not kill,'" read a partisan leaflet, "the *ksiadzy* (here: Uniate ministers — K.D.) have begun to use their church pulpits to, persuade the youth to join the SS division. In a word, they have stirred up a great campaign, all for mean purposes of their own. And yet, nothing out of the ordinary has happened: the youth isn't joining, and won't enlist into the Division. Joining it would mean killing one's brothers. Are the people of the Western Ukraine willing to do so? Apparently, not. History has not, up to now, known of any political leaders to call on the people to kill their brothers and sons. Only the most loathsome traitors and sellouts are capable of reaching such baseness."

After Sheptytsky had become convinced that the SS mobilization schedule was on the brink of total frustration, he took steps of his own to speed up the campaign. Every day, sometimes

twice daily, the Metropolitan held counsel with his coadjutor, Joseph Slipij, summoned deans who had failed to meet mobilization quotas. He ordered his subordinate shepherds to "involve in the mobilization campaign dignified parishioners, the devoted sons of the church, to persuade, force" and, if need be, even to "excommunicate" the unwilling "from the church, threaten them with horrible punishments in the other world."

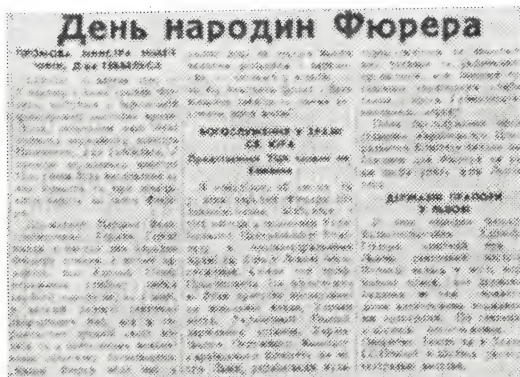
In the summer of 1943, the cities and villages of Galicia experienced a new wave of moral and physical terror. The aim of this was to provide the SS division with as much cannon fodder as possible.

Facts speak for themselves.

J. Sodovsky, the priest of the Church of St. Onuphrius in the village of Maidan Holohirsky (Zolochiv District), bullied his flock: "Our liberators, the Germans, have allowed us to form an SS division. We must stand shoulder to shoulder with Great Germany against communism. Those of the youth who won't join *the German Army* are not to be considered Greek Catholics. Awaiting them will be horrible punishments of God."

Similar expostulations belonged to the priest Mykola Seniv from the village of Luky, Sambir District. "*The German Army* needs warriors in its battle against the Bolsheviks," he declared from his pulpit. "It is for this reason, my honored and beloved children, that you must pick up your weapons as quickly as possible and go to the front. God so wishes it!... He who does not heed the instructions of German authorities shall be punished."

Yaroslav Pasichynsky, priest of the Church of the Transfiguration in the village of Hrimno, Komarne District, Lviv Region, had this to say: "My children! Take rifles in your hands and, together with the brave German warriors, destroy the Soviets. I am sending my own two sons to join the SS Division. Do follow my example. Send your sons to *the German Army*, for only in this way can we be victorious over the



This headline literally means "The Birthday of the Führer." In the center is a short item about the solemn church service at St. George in celebration of Hitler's birthday.

Commune. Fathers and mothers, my faithful parishioners, spare nothing in achieving this victory, not even your children. He who does otherwise shall fall upon the wrath of the Lord."

Incidentally, the much advertised enlistment applications the Uniate-nationalist bosses and their children forwarded to the division very

often remained empty words. In hundreds of cases this was done with the intention of "stimulating" enlistment into the division of the sons of peasants, the poor and the hired laborers, the "dirty muzhiks" at the Uniate fathers and bourgeois nationalist "elite" derogatorily called the peasants and workers of Galicia. Of course, Kubyovych didn't go to the front. Nor did the members of his Ukrainian Central Committee who "voluntarily" enlisted in the division on the first day of the "mobilization campaign." Other "volunteers" of this sort also didn't serve in the SS.

For a couple of months, Mikhaïlo Sulyatytsky, a priest in the city of Zabolotiv, Stanislav Region, assured his parishioners that he was enlisting in the division. "Take up weapons, my children, and march on Moscow," he said in a sermon. "We shall punish the Commune, we shall destroy the Bolsheviks, first of all our own, all those who impede the building of New Europe.... I myself am enlisting in the Division of my own accord."

And still, after having dragged some youth in the SS, with the help of their God-fearing parents, the priest announced that, as he was sick, the "army" had not "accepted" him.

The Uniate-nationalist recruiters sought "volunteers" even outside Galicia. With the intention of drawing youth into the service of the occupiers, the Military Council came up with an appeal to the Ukrainians of Lemkovina. "With the agreement and permission of the Fuhrer of Great Germany, an SS division is being formed in Galicia," wrote the lackeys of the Nazis, inviting the Lemkos to join the SS force. Aware

of the contemptuous attitudes of the working masses of Lemkovina toward the Nazis and their serfs from the OUN and the Ukrainian Central Committee, the Military Council tearfully begged them not to "listen to the whispers of any weaklings, fools or enemies that it is not necessary to join the army." But no amount of coaxing would help. Apart from a few hardened OUNites, traitors could not be found among the workers and peasants of Lemkovina.

Forced mobilization into the SS division still continued and the Ukrainian nationalists and Uniate clergy shared "reliable quotas" in the form of *zlotys* and foodstuffs which the occupational authorities distributed to them as an advance for the provision of cannon fodder. Choking with joy, the nationalist *Visnyk UTsK* (Herald of the Ukrainian Central Committee) reported as follows. "By the decision of the Department for Supply and Agriculture of the Governor-General, additional ration cards, known as *zusatz II*, 900 in all, have been issued for the employees of the committees and delegations (branch offices of the Ukrainian Central Committee in the counties and districts — K.D.). The elders have been duly notified. Apart from normal ration cards, committees and delegations must apply for additional cards to local supply departments."

Whereas the masses of Galicia were starving, thousands of destitute people dying in the gutter, the nationalists from the Ukrainian Central Committee received butter, meat, sugar, honey, white flour, eggs and milk with the 900 extra ration cards issued by Hans Frank.

In October of 1943, Hans Frank assigned

280,000 occupation *zlotys* for "special expenses" for the Military Council — i.e., for Colonel A. Byzantz, *Mitrat* V. Laba, and a few other Nazi collaborators.

Considerable sums from the Nazi treasury flowed into the deep pockets of the Uniate dignitaries. Pursuant to the unprecedentedly scandalous agreement between, on the one side, Wechter, Bauer, Wilden and Knohr, chief of Lviv's SD force, and, on the other side, bishops Slipij and Budka, the Uniate higher-ups undertook to assist the Nazi administration in the formation of military units with all means at their disposal. The Nazis promised to support the Uniate Church and guarantee the monthly financial upkeep of each Greek Catholic "worthy," ranging from the Metropolitan down to the rural parish priest.

In accordance with the agreement, on the day following the proclamation of the drafting campaign for the SS division, and Slipij's blessing for this "God-willed affair" in the Church of St. George — i.e., April 29, 1943 — the Chief Department for Internal Affairs of the Generalgouvernement remitted, in Sheptytsky's name, a considerable sum — 360,000 occupation *zlotys* — as the advance payment for his Cain's efforts. Below is the translation from German of this document.

"Ki 962/43 (111a-6), Cracow, 29 April, 1943.

"C/O the Metropolitan of the Greek Catholic Diocese,

"Lemberg, Georgeplatz.

"Re: Subdivision for Church Affairs. Money order for the needs of the Greek Catholic Church. Via the Chief Treasury of the Generalgouverne-

ment, you will receive the sum of 360,000 zlotys.

"The letters enclosed hereby will notify you insofar as the source and purpose of this sum. My office will not require reports from you with regard to the usage of this sum.

"(signed) Wilden."

Thus, from April of 1943, Judas' silver started being spent for the needs of the Uniate "apostles." Each month, the Cracow-based "administration of the Governor-General" sent the St. George functionaries from 360,000 to 370,000 zlotys. It was meant as payment for the lost souls of Galician peasants, for the thousands of people deceived by the holy fathers, for all those who had put on SS uniforms to die for foreign interests in the fratricidal battles on the fields of Ternopil Region, in Slovakia and Yugoslavia.



«Volunteers» under Guard

The OUN-Uniate command shouted that recruitment to the SS Division *Galizien* was a "matter of free will," that there would be no conscription to the "Ukrainian formations" whatsoever. In reality, however, the nationalists abode by the tactic of "total recruitment." They threatened, persecuted or arrested people who declined to appear at the "recruitment centers." Coercion was the basic technique of forming the division.

H. Kostelnyk, a well-known theologian, was right in exposing the actual role of the St. George crowd in the "mobilization action."

"If not for the help of our clergy, bishops and the entire Church, the Ukrainian Central Committee wouldn't have had enough such 'volunteers' to form even one platoon. The youth hid themselves from enlistment or fled to the forest. Those whom the occupational authorities managed to apprehend were immediately locked up in the barracks and kept under guard, lest they desert."

Mass desertion soon became epidemic. Hundreds of Galician youth, deceived by the Uniate-nationalist "recruiters" or forcibly mobilized

into the SS, injured themselves so they could remain at home, hid with relatives, or just fled for their dear life.

Colonel Byzantz and some of the nationalist chieftains came to the city of Shchyrets for the "solemn send-off" of the draftees. One and all in the employ of the local forces of the OUN and the Ukrainian Auxiliary Committee had been put to mobilizing the "volunteers." Even a speaker's platform had been erected, decorated with Nazi and Ukrainian nationalist banners, since a military parade was expected. And what happened? "No more than twelve volunteers arrived from the whole of the Region," wrote B. Stetsyshyn, one of the former OUN leaders in Lviv Region, "of whom seven later escaped. The parade never took place and it fell to me to show my red face to Byzantz who angrily yelled, 'You Ukrainians are swine. One just can't deal with you seriously. I promised Wechter, and it's on my head, that the influx of volunteers to the Division would be massive. So what happens? It turns out there's nothing with which to organize a battalion, let alone a division! Make sure Lebed knows about this.'" (Mykola Lebed — today one of the leaders of what is known as the Foreign Representation of the Ukrainian Supreme Liberation Council. In 1943, Lebed was at the top of the OUN and secretly collaborated with the Nazi SD — K.D.)

With the departure of the Ukrainian SS recruits for soldiering the incidence of desertion rose. Having no small effect on the demoralization of the draftees were the oncoming combat failures of the *Wehrmacht*, the heroic autumn onslaught of the Red Army, the liberation of

Kiev, and the activity of the partisan movement elsewhere. In the secret *Theses of the Ukrainian Central Committee*, the nationalist bosses were forced to admit that "the planned (sic) retreat of the German troops in the East and the extension of partisan efforts.... encouraged a campaign aimed against the Division." As a result, many Galician youth "dodged military service." Not wanting to serve the dying Reich, the young people of Galicia fled not only from the SS barracks, but also from Nazi servitude in Germany and from the forced labor camps which had been created on the territory of the District of Galicia. "In the labor camps," grieved the nationalist bonzes from the Ukrainian Central Committee, "approximately 30,000 Ukrainian youth are lacking. This has created serious complications in the construction of important military projects on the territory of Galicia."

The nationalist command tried to support the cruel occupation regime in every possible way. Several hundred cutthroats from the Ukrainian Nazi police, OUNite thugs and other criminal types were mobilized into the 4th Police Regiment to reinforce the SS division. A noisy campaign of "struggle against desertion" began.

But it was simply impossible to slow the rate of desertion. SS *Brigadenfuhrer* F. Freitag, commander of the "Ukrainian" Division, issued an order in which he contemptuously branded his SS-men as cowards and traitors. "Those abandoning our ranks," wrote Freitag, "do this out of cowardliness. Cowards — these are traitors who deserve only death.... Each who deserts the Division, cannot expect even a little bit of

mercy." By order of the Nazi command, the Uniate chaplains actively joined the anti-desertion campaign.

On receiving word that "volunteer" M. Bilen wanted to flee the SS unit in the city of Adlershorst, O. Navrotsky, director of the Chancellory of the Military Council, on October 19, 1943, sent an urgent letter to chaplain Vsevolod Durbak, ordering him to "take care" of infantryman Bilen and "suitably influence him to change his unmilitary moods for, otherwise, he can negatively influence others."

For the mere reason of dodging the draft, some of the "warriors" pleaded with Sheptytsky for him to "take them from the army." Mikhailo Demchyshyn is one example. Fresh from the seminary, he enlisted into the SS division. It was before long that he came to realize how his enlistment could end for him. Trying to move the Metropolitan to pity, he sent him the following message: "It is already the third Sunday that I haven't been to divine service, haven't gone to confession (in our company we are always training). And at this time, Holy Confession and Holy Communion are very necessary for me, as they never were before."

From May to November of 1943, the Nazis succeeded in drawing several thousand Galician youth into the *Waffen* SS. They did it with the direct help of the nationalists and St. George recruiters, and by means of sheer violence and deceptive promises.

In their "historical essays" and "papers," which have abundantly appeared in the West in the past few years, the former *zugfuhrers* and SS-men sought to present the 14th *Grenadiren*

Waffen SS Division Galizien as nothing less than a "Ukrainian military formation!"

Such allegations contain not even a grain of truth. Formed as part of the *Wehrmacht*, there was nothing Ukrainian about the division. Commanded by SS *Brigadenfuhrer* Freitag, dressed in SS uniforms, Nazi-drilled to operate their guns and to kill, the "Ukrainian" SS division thugs proved to be a hundred per cent Nazi flock and deadly enemies of the Ukrainian people. Today, nationalists themselves are forced to admit that Nazi *oberfuhrers* and other COs carefully supervised the "Ukrainian volunteers."

"The highest position in the Division was German," wrote Mykola Kapustyansky, member of the PUN, * in his book *History of the Ukrainian Army*. "Also, command of the infantry regiments, the artillery regiment and almost all the battalions rested in German hands. In addition, all major posts in the companies within the infantry regiments, artillery battalions and other units of the Division also went to the German officers. German prevalence in command was such that the quartermasters and sergeant majors of companies and battalions were Germans. There was a Nazi officer to be found in every single unit of the Division, no matter how small in size, who was subordinate directly to the Division's command as its ear and eye."

Having sold themselves body and soul to the bloodthirsty Chancellor, the SS-men of the *Galizien* Division broke for all time with their people, with their homeland. This was eloquent-

* PUN — Ukr. abbr., Ukrainian Nationalist Leadership — the governing body of the Melnyk-orientated Ukr. bourgeois organizations — Ed.

ly demonstrated when the "volunteers" swore allegiance to Hitler. The earth should have opened up and swallowed the Uniate collaborators, rather than let V. Laba, L. Leshchynsky and other chaplains of the Greek Catholic Church, assigned by Sheptytsky, stand on it and swear in the draftees, making them mercenaries of the ruthless Nazi killers and their crazy Fuhrer. (Note at that: the ceremony was conducted by shepherds from the Greek Catholic Church which for some 350 years called itself — and still does, abroad — the "Ukrainian Catholic Church.")

Here is how a correspondent of *Lvivski Visti* described the "ceremony of swearing allegiance to the Fuhrer" which was held on November 10, 1943, in an SS battalion commanded by one Barthel. "The brass band, made up of thirty-eight Galician volunteers, fell in, directed by Bandmaster Nissen. (Obviously, even this position in the "Ukrainian" division was occupied by a German — K.D.) They were followed by the Battalion Commander. Company leaders called out the names of volunteers to take the oath; to the lively sound of the march, the SS officer, Mr. Barthel, inspected the ranks of warriors."

The oath of allegiance to Hitler was received by "the battalion's chaplains." After that, *Hauptsturmfuhrer* Barthel addressed the battalion, saying that "taking the oath of allegiance to the Reich obligates you for all your life." In conclusion, the "SS leader" urged: "Be obedient and faithful so that you emerge from battle victorious!..." The brass band played the Anthem of Faith, accompanied by three *Sieg Heils!* for

Adolf Hitler the Fuhrer, as an ever greater emphasis on the oath of the warriors."

Through with the oath-taking ceremony, the recruits were to take a crash course in field training. Later, poorly trained as they were, the "warriors" were transported to the Eastern Front, to find out that the Nazi alignment was altogether disheartening. The victory of the Soviet forces at Stalingrad had brought about a turning point in the war. The Red Army was dealing ever harder blows to the *Wehrmacht*.



A Uniate chaplain receives the oath of allegiance to Hitler and Nazi Germany.

The Battle of Stalingrad was followed by the liberation of the Northern Caucasus and the encirclement and destruction of ten Nazi divisions in the vicinity of Voronezh. In January of 1943, Soviet troops broke through the ring of Nazi forces encircling heroic Leningrad.

The quick advance of the Soviet Army, the further reinforcement of its manpower and materiel became possible thanks to the heroic labor

efforts of Soviet workers and collective farmers in the rear.

Human history still does not know of a similar example of the unity of the front and the rear, of such moral and political accord, as were demonstrated by the multinational Soviet people during the times of that great ordeal. Faced with the mortal threat of Naziism, the Soviet people rallied even closer round the Party of Lenin, organized all their work in the interests of the front, toward the task of routing the Nazi invaders as quickly as possible.

Overcoming the desperate resistance of the aggressors, the Red Army entered the territory of the Ukraine. In January and February of 1943, Soviet banners appeared in Starobilsk, Krasnodon and Voroshilovgrad. The heroic struggle for the liberation of the Ukrainian lands from Nazi servitude began.

In the summer of 1943, a destructive blow was delivered to the Nazis on the Kursk Bulge. Here, in a week of exhausting battles, were smashed the crack troops of the *Wehrmacht* and the SS. Everywhere, from the Baltic to the Sea of Azov, Soviet units were pushing to the West. In August and September of 1943, Kharkiv, Sumy and Poltava regions and the Donbas were liberated. The Red Army reached the banks of the Dnieper and forced the river without delay.

The victorious offensive of the Soviet troops gave a fresh impetus to the partisan movement. The strategic lines by which the Germans sent reinforcements to the front — Kholm-Kovel, Kiev-Dnipropetrovsk-Stalino and Lviv-Shepetivka-Kiev — were paralyzed by the daring operations of partisan detachments. The partisan

movement also strengthened in Yugoslavia, Poland, Czechoslovakia and elsewhere in Europe.

On November 6, the forces of the 1st Ukrainian Front liberated ancient Kiev, the capital of Soviet Ukraine, and then Dnipropetrovsk, Zaporizhya, Chernihiv and Gomel. The Nazis were driven 300-400 km. to the west. In the beginning of 1944, Soviet soldiers liberated Rovno and parts of Volyn, Ternopil and Stanislav regions. The front stood on a line of Kolomiya-Buchach-Zalozhysi-Brody-Torchyn, 80-90 km. from Lviv.

It was then the Nazis moved the 14th *Waffen SS Division Galizien* into the front in the vicinity of Brody. Here, in July of 1944, the division received a smashing blow. It was encircled and partially destroyed by the 1st Ukrainian Front. What was left of the division fled to the Northern Carpathians, abandoning their artillery. At the end of the war, the SS remnants suffered painful defeats in Slovakia and Yugoslavia while being engaged in the suppression of the partisan movement. The inglorious tatters of the Division, fleeing from the anger of the people, surrendered to the British forces.

Some of the Ukrainian SS-men from the division, understanding their tragic errors, found the strength in themselves to climb out of the mud and return home. But quite a few war criminals and their spiritual mentors, like V. Laba, L. Leshchynsky and Ye. Pobihushchy, scattered abroad to continue their anti-national work.

Many crimes are on the dark conscience of the bourgeois nationalists and the "apostles" of St.

George. But the adventuristic creation of the *14th Waffen SS Division Galizien* holds a special place. Having sold the Nazis thousands of giddy, slogan-deceived Galician youth and throwing them into fratricidal war, they definitely exposed themselves as traitors to the Ukrainian nation, as servants of Hitler.

After the debacle of Nazi Germany, the Uniate Church also ceased to exist. Their participation in the crimes of the fascist invaders eternally branded Sheptytsky, Slipij and other Uniate dignitaries as open servants of Naziism. And it is not surprising that the majority of Uniate clergymen decided to once and for all break with their shameful past. In March of 1946, a Synod of the Greek Catholic Church took place in Lviv. It decided to liquidate the Brest Union*, to break with Catholicism and to reunite with the Russian Orthodox Church.

Uniate reactionaries, who have today found refuge in the USA, Canada, West Germany and some other capitalist countries, take advantage of nationalistic and religious hangovers from the past, engage in slanders of Soviet reality, oppose the Soviet policy of peaceful coexistence and detente, and dream of renewing the bankrupt Brest Union.

But, compromised by their ties with Naziism — which, of course, have nothing to do with

* in full, the Church Union of Brest. In 1596, the Greek Orthodox churches of the Ukraine and Byelorussia entered a Union with the Roman Catholic Church whereby the Ukr. and Byelorussian aristocrats yielded to the pressure of the Polish nobility. The latter was thus planning to Polonize both countries and tear them away from the Russian people — Ed.

religion — and by their political intrigues, the Uniate leaders are gradually losing their positions even abroad, the ranks of the clergy are thinning. Putting the blame for this on their parishioners, the Uniates abroad cannot but arrive at disheartening conclusions. "As the souls wither, saturated with dreams of the luxurious life," wrote the April 1975 issue of the magazine *Holos Spasitelya* (Voice of the Saviour) "then becomes smaller our most valuable spiritual treasure, our Ukrainian Catholic Church, which today lacks clergymen and deacons, monks and nuns; our organizations, due to a lack of young people, are becoming smaller; we have a lack of national accord; party factionalism flourishes, and further our nation divides, weakening itself morally and materially; in many families, use of the mother tongue is wasting away and there is a lack of our native books and our press."

Through anti-Soviet provocations and noisy gatherings of their thinned flock, the reactionaries in holy robes attempt to hide their horror at their unhappy future, at the irreversible process of ideological and organizational demoralization of the foreign nationalist and church community.

The great achievements of the Soviet Union, the warm enthusiasm of the working class emigration for the historic accomplishments of the socialist Ukraine, which blossoms in the family of Soviet sister-republics, horrifies these bitter anti-communists. Scaring them is the positive process of detente, the switchover from confrontations and conflicts to mutually beneficial cooperation among countries having different social systems. Despite the deep-rooted re-

sistance of the most reactionary imperialist circles, both detente and cooperation presently have become an important factor in international life. They have, thanks to the Soviet Union's peaceful foreign policy which is being conducted in strict accordance with Vladimir Lenin's instructions. The Soviet Communist Party and State unflinchingly adhere to the program of the 25th Party Congress. This program envisages further efforts for international peace and cooperation, for freedom and independence for world nations. In fulfilling it, major emphasis is placed on substantially lessening and eventually removing the threat of nuclear war and on putting an end to the arms race.

Reality itself is frustrating the worthless endeavors of the renegades in the nationalist camp to turn back the march of history. The anti-Soviet acts of the bourgeois nationalists and Uniate ringleaders only serve to expose their absolute degradation and political bankruptcy. All these opportunists have never had anything in common with the masses of the people, including the working emigration.

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The masses of Soviet Ukraine reject with contempt the attempts of imperialist reaction and its bourgeois nationalist servants to drive wedges between the peoples of the USSR, discredit the Leninist national policy of the Communist Party, to rip apart the unbreakable unity of Soviet society.

Its own historical experience of building socialism and communism has convinced the

Ukrainian nation that its freedom, happiness and tremendous successes in all spheres of the economy, science and culture are possible only in a united and strong country such as the USSR.

Inspired by the lofty ideas of the 25th Party Congress, in the flourishing of her creative forces, the Ukraine has entered the seventh decade of her Soviet history. The labor successes and achievements of the Ukrainian people are the result of fraternal cooperation with the working people of all the other Soviet republics. General Secretary of the CPSU Central Committee, Chairman of the USSR Supreme Soviet Presidium Leonid Brezhnev noted that, "It can be stated without exaggeration that only in the commonwealth of Soviet republics, uniting with them and thus increasing tenfold its own creative resources, was the Ukrainian nation able to really stand on its own feet, to find an outlet for its labor energy and talents."

These words express the thoughts and feelings of the entire Ukrainian people.

The provocative fuss of the bankrupt nationalist politicians who always served and continue to serve the enemies of the Ukrainian people will not save them from final degeneration and collapse.

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UKRAINA SOCIETY
offers
UKRAINA
SOCIETY'77
(in Ukrainian)

A summary of major events in the life of the Society over the past two years. The idea is stressed that they have all been aimed at strengthening friendly relations with Ukrainian communities overseas.

The authors write about the participation of Soviet performers in cultural events organized by Ukrainian Americans and Canadians in their home countries, about the study of separate compatriots from abroad at Kiev's higher schools, and about many other interesting events.

Information is also provided on the activities of the Society's regional branches involving large public circles.

Adequately illustrated, the booklet allows the reader to form a rather good idea about the Society's daily endeavors as part of its complex functioning.

UKRAINA SOCIETY

offers

WE ARE SINGING THE SAME SONG

(in Ukrainian)

This booklet illustrates the development of Ukrainian culture over the sixty years of Soviet power.

The reader will learn about new works by Ukrainian authors, artists, composers, leading professional and amateur companies and solo performers. Data is provided on the Ukraine's cultural contacts with other Soviet republics, on the contribution of the Ukrainian people to the world treasury of the arts, and on the Republic's future cultural progress.

UKRAINA SOCIETY

offers

FOR THE SAKE OF MAN'S HEALTH

(in Ukrainian)

The author, Anatoliy Romanenko, Minister of Public Health of the Ukrainian SSR, dwells on the Republic's system of health protection. Supplemented with eloquent facts and figures, the booklet describes the progress of Soviet medicine in general.

In Soviet society, man's health care has for the first time in history become not only a personal benefit but also a tremendous social gain.

Constitutionally established, the right to health protection is ensured by a system of measures such as free and qualified medical aid rendered by state-run medical and health-building institutions; through ramifying the network of such institutions, developing production safety and hygiene techniques, widespread disease prevention undertakings, special care for the health of mothers and the younger generation, intensified research efforts to ensure every citizen a long and active life.

The booklet also contains data on the activity of Ukrainian medical personnel and their creative exchanges with colleagues abroad.

UKRAINA SOCIETY

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UNDER THE FALSE MANDATE

(in Ukrainian)

Documental information on the "Ukrainian Mandate" fabricated by representatives of the ZP UHVR (Ukr. abbr., the Foreign Representation of the Ukrainian Supreme Liberation Council).

The booklet also presents factual data concerning the collaboration of OUN leaders with foreign intelligence services and their role in espionage operations against the Soviet Union.

Considerable attention is paid to exposing treacherous techniques whereby bourgeois nationalist chieftains direct their organizations in the service of world reaction.

UKRAINA SOCIETY

offers

THE CONGRESS OF THE UNFREE

(in Ukrainian)

WCFU — the World Congress of Free Ukrainians — is the name of one of the emigre conglomerates which took shape in the heat of the cold war, materially and morally assisted by the reactionary circles of some capitalist countries — first of all the United States.

By referring to undeniable facts, the author reveals the actual — and not proclaimed — activity of WCFU leaders as being directed against the Ukrainian nation, the emigrants themselves and the country of their residence.

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